

**T H E**  
**Faith of One God,**  
**Who is only the Father ;**

**A N D O F**  
**One Mediator between God and Men,**  
**Who is only the Man Christ Jesus ;**

**A N D O F O N E**  
**Holy Spirit, the Gift (and sent) of God ;**  
**Asserted and Defended,**

**In Several Tracts contained in this Volume ; the Titles**  
**whereof the Reader will find in the following Leaf.**

**And after that**  
**A Preface to the whole, or an Exhortation to an Impar-**  
**tial and Free Enquiry into the Doctrines of Religion.**

*( John Biddle )*

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**ACTS 17. 11.**

*These were more Noble than those of Thessalonica, in that they  
received the Word with all readiness of Mind, and searched the  
Scriptures daily, whether those things were so?*

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*London, Printed in the Year, 1691.*



THE

# Trinity of One God

Who is only the Father,

One Mediator between God and Man,

Who is only the Man Christ Jesus;

Holy Spirit who is God,

Almighty and Everlasting,

Who is the Father, the Son, and the Holy Spirit,

And the Father,

Who is the Father, the Son, and the Holy Spirit,

And the Father,

Who is the Father, the Son, and the Holy Spirit,

London, Printed in the Year 1801.

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## The TITLES of the several TRACTS.

**A** Short Account of the Life of John Bidle, Master of Arts, with a Letter written by him to Sir H. V. a Member of the Honourable House of Commons, asserting the Holy Spirit to be the chief of all Ministering Spirits, &c. In 16 Pages.

XII Arguments drawn out of the Scripture, wherein the commonly received Opinion, touching the Deity of the Holy Spirit, is clearly and fully refuted.

Together with the Exposition of several Texts of Scripture alledged on that behalf, as Mat. 28. 19. 1 Joh. 5. 7. Acts 5. 3, 4, &c. In 16 Pages.

A Confession of Faith touching the Holy Trinity, according to the Scripture. In 24 Pages. With

The Preface to it, shewing six great Evils of the Doctrine of Three Persons in God.

The Testimonies of Irenæus, Justin Martyr, Tertullian, Novatianus, Theophilus, and Origen, (who lived in the two First Centuries after Christ was born, or thereabouts;) As also

Of Arnobius, Lactantius, Eusebius, Hilary and Brightman; concerning that one God, and the Persons of the Holy Trinity: Together with Observations on the same. In 30 Pages.

Some Notes shewing that the most excellent things attributed to Christ, are attributed to him as a Man; and that many things attributed to God, are also attributed to Moses. Pag. 31, 32.

The Acts of the Great Athanasius, with Brief Notes on his Creed; and Observations on Dr. Sherlock's Vindication of the Trinity and Incarnation. In 32 Pages.

### The Titles of the several Tracts.

*Some Thoughts upon the same, shewing wherein the Substance and Certainty of the Christian Faith consists. In 22 Pages.*

*A Brief History of the Unitarians, called also Socinians, in Four Letters; the First gives their Arguments from Scripture, for the Unity of God, who is the Father only; the other three Letters give Answers to all Texts alledged to the contrary in the Order of Scripture. To which is added the Judgment of a Learned Gentleman upon the Perusal, in a Letter to the Publisher; containing in all 51 Pages.*

*A Defence of the Brief History, &c. against Dr. Sherlock's Answer in his Vindication, &c. or Observations on the same. In 55 Pages.*

*An Impartial Account of the Word Mystery, as it is taken in the Holy Scripture; in 24 Pages.*

*Dr. Wallis's Letter, touching the Doctrine of the Blessed Trinity, answered, in 15 Pages.*

*Observations on the Four Letters of Dr. Wallis concerning the Trinity, and the Creed of Athanasius, in 20 Pages.*

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## *An Exhortation to a free and impartial Enquiry into the Doctrines of Religion.*

**T**Hose that have any belief or regard of Religion, believe too, that 'tis the most weighty and serious of Things; because therein the Glory and Honour of GOD, and the Salvation of Souls, are concerned. Accordingly there are very few, if any at all, who make the least doubt, that 'tis of very high Concernment to be of the Right Faith: and by how much the controverted Point of Faith, does more apparently and nearly relate to the Glory of GOD; by so much does every Persuasion or Sect, and every particular Man think himself interested, to be truly informed about it. But as this is so, it may be observed also, that any Belief or Doctrine which has been long received, gains such a Reputation, and Authority over the Minds of most Men, that they count it an Impiety, and at best an Affectation of Novelty; to call over and examine again the Grounds, on which it was received at first, as such an Indubitable and Sacred Truth. This fatal Error makes some Men fly from, and abhor Information about such Articles of their Faith: so that having once imbibed one such Error, they resolutely live and die in it. Let us therefore consider in this place, whether a *free and sincere* Inquiry into the Particulars of that Religion, which we were taught before we were well capable of judging, be not every one's Duty and Wisdom, as a Man, as a Christian, and as a Protestant?

I may say, That this is one of those Doubts, whereof the very putting of it, in proper and apt Words, is to resolve it.

For can any thing be more becoming of a Man, more agreeable to the Dignity, or more apparently the Duty of our Rational Natures, than in our adult, advanced, and capable Years to believe, not because we have been thus taught, but because upon review and after trial, we are satisfied? Of all the Uses for which our Reason was designed, this without peradventure was the principal; to make use of it chiefly and most of all, in Causes and Questions relating to the External World, and to our Hopes and Interests therein; that is (as every one will confess) in the Causes and Questions of Faith and Religion. How can I expect that World, at the hands of GOD; if what I believe concerning him, or what I practise towards him, is only by hearsay or hap of Education, and in no degree by my own Disquisition, Observation or Industry? He, *before whom are all our ways*, will judge both us and them, because they were the Actions of rational and free Creatures; if either we were not Rational or were not Free, He would not regard what we believ'd or what we did; but being both these, our Reward from him will be in exact proportion to the use we have made of our Reason and of our Liberty. Therefore he (or she) that has made no use of his Reason, but abandon'd himself to the uncertain chance of Education, or the religion of the Times and Laws, which vary with every Age and every Country: such Person (none I think can doubt) will at last be judged to be that idle and unprofitable Servant, who hid his Talent in a Napkin, and put not to use his Lord's Money: what the

the reward of every such Servant shall be, our Saviour has told us at *Mat. 24. 30.*

I am sensible however, that 'tis a certain Modesty and Diffidence of themselves, that makes some so cautious of Beliefs or Doctrines, new to them. They think themselves not qualified to make a sure Judgment; and therefore that by such freedom of Inquiry (as I am persuading) they do but hazard the exchanging an Opinion, recommended to them by the Providence of their Education, and by the Sweetness and safety that there is in Unity and Peace, for an Opinion that will (perhaps) bring perpetual Disquiets, both into their Mind and Life; and after all, they cannot be certain that 'tis true; since they are not perfectly qualified, to judge of all *Allegations for and against it.* I confess this were to the purpose; if God or Reason required of us an infallible Judgment, or an absolute Certainty within our selves; but these two belong to GOD alone, neither Men nor Angels can pretend to either of them. But because only GOD is infallible, and has absolute Certainty within himself, must Men or may Men believe all that has been taught them, without making such trial as their Leisure and their Abilities, whatever they be, serve them to make? What if our Abilities or Qualifications are not great, nay are small; the Servant who had but one Talent intrusted to his management, was required to use that one Talent, no less than he who had five, and was punish'd for not doing it: Nor is Truth entailed on the Learned and the Wise, for we see that many such are found in the most contrary Opinions; but 'tis (partly) a natural effect of, and (partly) the Gift of GOD upon, only a sincere, free and impartial Inquiry. Truth, especially religious Truth, is not so far from any of us, that the most Modest need to distrust their Sufficiency to enquire after it, and to find it out; if it were, it would not be required of any but the Learned and Wise to be of any Persuasion about Points that are disputed among the Learned: And if so, none but Learned Men, none but such as can judge of all *Allegations*

*for and against the controverted Doctrines,* might be either Papists or Protestants, either Calvinists or Remonstrants, either Trinitarians or Unitarians. All will confess this to be absurd, but it clearly follows, that whatever my Abilities or Qualifications are, I must use them: If they be small, all my Errors will be pardonable, except those that I took up on meer trust, without examining at all the Grounds of them; that is, the Errors imbibed merely from Education, from my Interests, Reverence of particular Men, from the Times or the Laws: Such Errors will not be pardoned, because they were wholly our fault: we would not hear any thing against them, nor judge as well as we could (and more is not our Duty) concerning them. As for our Peace and Ease, the other part of the Objection; We know not God, nor believe that (as the Apostle speaks) *He is a Rewarder of such as diligently seek him,* if we prefer the intire Repose and Security of this Momentary Life, to the true Knowledge of Him and of his Will.

Well, but may I not take it for a sufficient Proof of my Faith, and a sufficient Answer to all Objections against it, that so many most Learned and Pious Men assert and defend it, against (perhaps) a few and obscure Persons, of no reputation (that I know of) for either? Is it not a *rational Prejudice* against such and their Doctrines; that there is nothing so absurd and impious, which Affecters of Singularity and Novelty, do not every day advance, and that I see such as are most deservedly esteemed for Sobriety, Gravity, Sagacity, Experience, Learning and Probity, and all other Qualifications, do in the most serious and earnest Manner declare against them? What if they are obstinate and unreclaimable; Whimsy and Affectation are better and sooner cured by Physick or Punishment, than by Argument. Thus they are apt to argue, who would be esteemed Prudent, while they are only Lazy and Cowardly. They pretend the Learning and Piety of others, as an excuse for a blind or implicit Faith in what they have been taught

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by some such. Do they not perhaps know, that no Sect whatever, can boast of such Learned and Good Men, but that all other Sects have as Learned and Good? *Learning* is an Help both to discover and to defend Truth; but only *Freedom* and *Sincerity* are fit to be intirely trusted in that Search. The Learned (if you speak of such as are Priests or Ministers, or Beneficed Men) have such a Byass given to their Minds, by the awe of their Superiors, to whom they are accountable, by Fears of deprivation, in case of professed Heterodoxy, by their Subscriptions (before they were able to judge) to the Articles of their several Churches; that it may be said, their Learning gives no Authority to their Opinions: 'tis plain enough, that their Opinions are such, as the Conditions and Terms of Preferment (appointed by the Laws of the Countrey) do require of them; except when a Party is grown powerful enough to despise or to evade the Laws. The Learned Men of *Italy*, and in all the Dominions of *Spain*, are zealous and thorow Roman Catholics; those of *France* are Roman Catholics, but with a reserve to the Liberties of the Gallican Church, and the Regalities of the French Crown; in one Half of *Germany*, the Learned Men are Catholics, in the other Half they are Reformed; the Learned Men of *Denmark* and *Sweden* are Lutherans, the Learned in the *Alps* are Calvinists; of the Learned Men in *England*, some follow the Reformation by Arch-bishop *Cranmer*, and other Compilers of the Common Prayer, others follow those that settled first at *Frankford*, afterwards at *Geneva*. Does not this difference plainly show us, that it is not Learning, but *Sincerity* and *Freedom* that qualifies Men, to judge of the Doctrines of Religion? Let their Superiours leave the Learned to a true Freedom; that there may be no Forfeiture incurred by every Man's professing as he thinks, and then I will allow, that Learned Men are valuable Instruments towards the discovering and asserting of Truth. But while they are shackled by early Subscriptions, hopes of Preferment, fears of Punishment, and the

like Restraints, they are fitter to support the Kingdom of Darkness and Error, than to revive the true Light and genuine Gospel of our Lord Christ. But if still the regard of Learning be so great with any Person, that he intirely surrenders up his Judgment to the Dictates of such Men: I may tell such an one, that the Unitarians have a particular Reputation, as most skilful in that which is the proper Learning of Divines, the sacred Criticism; and are talk'd of by their Adversaries, as a sort of subtle, rational, and discerning Men: Particular Authors among them, *Erasmus*, *Grotius*, *Episcopius*, *Curcellæus*, *Crellius*, *Ruarus*, *Chillingworth*, all of them known Unitarians, are by all granted to be in the first rank of Learned Men.

But what, was the Gospel of our Dear Saviour written to the Learned and the Wise, to them only, or to them principally? *O Father, Lord of Heaven and Earth, thou hast bid these things from the Wise and Prudent, and hast revealed them unto Babes*, Mat. 11. 25. *Where is the Wise, where is the Scribe, where is the Disputer of this World?* — *Seeing the World by Wisdom (i. e. by Learning) knew not God, it pleased God by the foolishness of Preaching to save them that believe.* — *See your Calling, Brethren, how not many Wise (i. e. Learned) Men after the Flesh, are called.* — *But God hath chosen the foolish things of the World, to confound the Wise; and God hath chosen the weak things of the World, to confound the things which are mighty; and base things of the World, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things which are; that no Flesh might glory in his Presence*, 1 Cor. 1. 20, 26, 27, 28. The former of these Texts is spoken by our Saviour himself, the other are the Words of that Apostle, who was the only Learned Man chosen to be an Apostle. They are a Demonstration, that the Truths of the Christian Religion, are adapted and levelled to the meanest Capacities, and that an arrogant or prejudiced Learning and Wisdom, do more commonly oversee those Truths than embrace them. When *St. Paul* saith, 1 *Thess.* 5. 21. *Prove all things, hold fast that which is good:*  
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does he not plainly recommend *to the Church of the Thessalonians* (see chap. 1. 1.) and not only to the Learned among them, that *free and sincere Inquiry*, of which I am speaking? When he commends the Jews of *Berea*, as *more Noble* than those of *Thessalonica*; because *they searched the Scriptures daily, whether those things* (i. e. the New Doctrines taught by St. Paul) *were so*, Acts 17. 11. he has thereby given to all free Inquirers, the Character of *Noble*, and pronounced all others to be base, ungenerous, ignoble, vile.

This is some part of what the Holy Scriptures say about this Matter. The truth is, they are so clear and express in the case, that the first Reformers, and after them the Protestants of all Denominations and Sects, wherever they argue against the Papists, lay it down *as a Principle*; that none are to follow their Teachers, with an implicit or blind Faith. Every one, say they, is to use his own proper *Judgment of Discretion*; the Gospel being plain and easy in all necessary Points both of Faith and Manners; there is no need of great Abili-

ties, or of Learning, but only of Sincerity and a free unprejudiced Mind, to judge truly and to choose safely. This (all know) is the common Principle of all Protestants, and the very Ground or Foundation of the Reformation; take away this, and we must necessarily return again to *Rome*, and to the Dictates of Holy Mother-Church.

From all these Premises, I hope I may securely infer and conclude; that *to prove all things, to try the Spirits, to search the Scriptures*, is our Wisdom as Men, our Duty as Christians, our Principle and Profession as Protestants; and that 'tis to un-man our selves, to apostatize from Christianity, and to renounce the Reformation; if any be so impious, so diffident, or so sluggish, as to believe without *Proving*, to imbrace without *Trying*, to acquiesce without *searching*. Reader, I commend thee to GOD, and to the Word of his Grace, which is able to build thee up, and to give thee an Inheritance among all them which are sanctified, Acts 20. 32.

April 1. 1691.

T H E  
A P O S T O L I C A L

*And True Opinion concerning the*

H O L Y T R I N I T Y,

Revived and Asserted :

Partly by Twelve ARGUMENTS levied against  
the Traditional and False Opinion about  
the *Godhead* of the *Holy Spirit*.

Partly by a CONFESSIO<sup>N</sup> of FAITH  
touching the Three Persons.

Both which having been formerly set forth, were much  
altered and augmented, with Explications  
of Scripture, and with Reasons :

And finally,

With TESTIMONIES of the FATHERS,  
And of Others.

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All Reprinted, *Anno* 1653.

By J O H N B I D L E, M. A.

And now again with the LIFE of the Author  
prefixed, *Anno Dom.* 1691.

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A SHORT  
A C C O U N T  
OF THE  
L I F E

O F

John Bidle, M. A.

Sometimes of *Magd. Hall, Oxon.*

**T**HE intelligent and searching Reader, finding in this Book, under the Title of *The Apostolical and true Opinion, concerning the Holy Trinity, Retired and Asserted, &c.* several Explications of Holy Scripture. and Testimonies out of the most ancient Christian Writers, touching that great and momentous Doctrine; much differing from the commonly-receiv'd Opinions of both Papists and Protestants of these later Ages; will, without doubt, be desirous to know something of the Author's Life and Qualifications. Let

him please therefore to take this plain and short Account, without those Embellishments, which the Lives of eminent Men are deservedly adorned with, but which my Abilities will not reach to.

Know then, that the Author, *John Bidle*, was born at *Watton-under-bedg*, in the County of *Gloucester*, in the Year of our Lord Christ, 1615. His Father, *Edward Bidle*, was of a middle sort of Yeomen, and also dealt in Woollen Clothes; by which means he maintained his Family honestly, and with credit suitable to his Rank, or rather above it. His

Son *John*, our Author, was educated in the Free-School of that Town; where his proficiency in the Learning there taught, was soon taken notice of, both by Neighbours, and those more remote; among whom my Lord *Barkley*, as a Personage of the greatest Honour, so great a lover and promoter of Learning, is in the first place to be remembered. Who in respect to the early Blossoms of a rare Wit, great Probity and Ingenuity in our young Scholar, conferr'd upon him the exhibition of ten Pounds *per Annum*, among other the poorer Scholars; although by his Age, being not of ten Years, he was not qualified, according to common Method, for that Donation. And this Favour, it seems, added greater Vigour and Industry to the Youth's Studies; for after this, he did not only with ease surpass those his School-fellows of the same Rank, but, in Time, even out-run his Instructions, and became Tutor to himself; so overcoming both the Labours of his Task, and those Difficulties he met with in his Course. However, the want of fit Teaching on the one hand, and the benefit of that Exhibition on the other, or perhaps the want of fit Provisions for a Student in the University, detain'd him longer in that School, than was otherwise for his Improvement; for here he continued till he was about Seventeen Years of Age. In this Time he gave some Specimens of his pregnant, both Wit and Judgment, in the Translation of *Virgil's Bucolics*, and the two first Satyrs of *Juvenal*, into elegant English Verse; afterward publish'd in print, with approbation of Learned Men. He compos'd also, and recited, before a full Auditory, an elaborate Oration in Latin, for a gracing to the Funeral of an honourable School-fellow. Yea, even in these younger Years was observ'd in him a singular piety of Mind, and contempt of secular Affairs; Whence it came, that he apply'd himself to the study of Vertue, together with the Liberal Arts; and with great diligence gave dutiful Assistance to his Mother, become a Widow by the Death of his Father.

From hence he was sent to the University

of *Oxford*, and was admitted a Student in *Magdalen-Hall* there; where, in due time, he proceeded Master of Arts with good applause, and was reckon'd among those of his rank, that did in an especial manner commend the Learning of that Academy. Here he did so Philosophize, as it might be observ'd, he was determin'd more by Reason than Authority; however, in Divine Things he did not much dissent from the common Doctrine, as may be collected from a little Tract he wrote against Dancing. But the fame of his Learning and Prudence in instructing Pupils there, having conciliated to him the Esteem of Persons of Quality, and more particularly of the Overseers of the School of *Wootton*, he was chosen by them to succeed in the Mastership thereof; which he may seem to have as wisely as modestly refused, but did in the mean time commend to them, another fit Person, whom they accepted of. This refusal gave opportunity to the Magistrates of *Gloucester*, upon ample Recommendations of the principal Persons in the University, to chuse and importune him to be Master of the Free-School of *Crisps* in that City; which he consented to; and at his approach thither, was met and received by them with much Joy and Honour, Anno 1641. Neither did he deceive their Expectations, nor come short of the Character had been given of him, whilst he discharged that Employment with such skill and faithfulness, that they thought themselves not a little happy in that behalf, who could commit their Sons to his Instruction. Whence it came to pass, that not so much by the Salary, which is not great, but by the Gratuities of Parents, he reap'd considerable Profits. But Money did not infect his Mind with the love of it; his Mind was set upon the Knowledge of Divine Truth, and that, not for Curiosity, but for the Love of Christ, who is Truth and Life. And having laid aside the Impediments of Prejudice, he gave himself liberty to try all things, that he might hold fast that which is good. Thus diligently reading the Holy Scripture, (for *Socinian* Books he had read none)

none) and fervently imploring Divine Illumination, he perceiv'd the common Doctrin concerning the Holy Trinity was not well grounded in Revelation, much less in Reason. And being as generous in speaking, as free in judging, he did, as occasion offered, discover his Reasons of questioning it: Which some Zealots not being able to bear, they accus'd him to the Magistrates of Herefy in that Point, before whom he exhibited in Writing this Confession.

May 2, 1644.

1. I believe there is but one Infinite and Almighty Essence, called God.
2. I believe, that as there is but one Infinite and Almighty Essence, so there is but one Person in that Essence.
3. I believe that our Saviour Jesus Christ is truly God, by being truly, really and properly united to the only Person of the Infinite and Almighty Essence.

But when this did not satisfy the Magistrates, but they did still press upon him to acknowledg three Persons in the Divine Essence, and he, it seems, knowing that the word Persons, when ascribed to God, is taken both by the Ancient Fathers, and by Modern Writers in various Significations, did, about fourteen days after, confess that that there are three in that one Divine Essence commonly termed Persons.

By this it appears, that how distinct soever he might be in his Conceptions concerning the Trinity, yet he was not determinate enough in his expressing of that matter, as he became not long after. For now proceeding sincerely in his search of holy Scripture, and in earnest Prayer to Almighty God for his Assistance, he attained that firmness of Understanding and Resolution, and that distinctness of Expression, that he set himself to confer with his Familiars, and open his Mind freely upon those Questions of one God, and three Persons. And not only so, but he also wrote some pithy Arguments against the supposed Deity of the Holy Spirit, whom yet he held to be the

third Person in the Holy Trinity. Whereupon a certain unfaithful Person betraying him to the Magistrate, and the Commissioners of Parliament there residing, (for then was there War between the King and Parliament) he was committed Dec. 2. 1645, to the common Goal (tho at that time afflicted with a sore Fever) there to be detained till a fit occasion of presenting him before the Parliament at London (which was then inflamed with Geneva-Zeal against such Hereticks) to be punished as they should determine. But now an eminent Person of Gloucester commiserating his Case, procured his Inlargement upon Security for an Apperance, as aforesaid, which Mr. Bidle made accordingly when summoned thereto, about six Months after. And the Parliament delayed not to take Cognizance of his Cause, for they presently chose a Committee to examine him; who freely confest before them, that he did deny the commonly believ'd Deity of the Holy Ghost, whereof he was accus'd; but was ready to hear what could be oppos'd to him, and to acknowledg his Error, if he could not maintain it for Truth. But being wearied with no less long than chargeable Expectation, he wrote the Letter hereafter inserted, dated April 1, 1647, to an eminent Knight, a Member of Parliament, praying he would report his Case to their House, that he might be either judged or discharged. But what followed thence was the Commitment of Mr. Bidle to the Custody of one of their Officers (which Restraint continued for five Years ensuing) and the referring him to the Assembly of the Presbyterian Divines, then sitting at Westminster, for his Conviction: Before some of which he often appear'd, and gave them in Writing his Arguments against the Deity of the Holy Spirit; but neither in Discourses nor in Writing could he obtain any pertinent, much less solid Answer. Instead of that, they sollicite the Parliament, in whose hands was the suprem Power at that time, and procure a Draconick Ordinance (May 2. 1648.) for inflicting the Punishment of Death upon those that held Opinions contrary to the Presbyterian Points about the Trinity



Trinity, and other Doctrines, whom they named Blasphemers and Hereticks, and severe Penalties upon those that differ'd in lesser matters. This seem'd a Damnable Sentence against Mr. *Bidle*, which there was no escape from. But it pleas'd the Almighty to make way for him, by a Dissension in the Parliament it self; to the better part whereof the Army joyn'd its Power, as for other Reasons, so for that there were in it many both Officers and Souldiers, liable to the Severities of that mention'd Ordinance, which therefore from that time for divers Years lay unregarded.

Before this he had published the *Twelve Arguments against the Dity of the Holy Spirit*, and this Year his Confession of Faith touching the Holy Trinity, which were both Reprinted, Anno 1653, together with most clear and full Testimonies for the Unity of the Person of God in distinction from the Son and Spirit, out of certain most celebrated Christian Fathers, who lived in the first Ages after Christ, and others. Now the Zealots in Parliament against Dissenters being excluded, he had more liberty allow'd by his Keeper, who suffer'd him upon Security given to go into *Staffordshire*, where he lived sometimes with a Justice of Peace, who not only entertained him courteously, but at his Death left him a Legacy, which was a very seasonable supply to him who had already spent in a manner all he had gotten at *Gloucester*, or elsewhere (which was not inconsiderable) in now about four Years chargeable restraint. But he could not continue long here, before notice was given to Judge *Bradshaw*, President of the Council of State, who caus'd him to be recalled by his Keeper, and kept more straitly. In this long Confinement, that which was most grievous to this Sufferer (devoted to the Service of Truth) was, that the Impuration of Blasphemy and Heresy to him, had so alienated all People generally from him, that he could have almost none to converse with; and of the Divines, whose Duty it was to have endeavour'd his Information, not one (that I could ever here of) vouchsafed him a Visit in that seven Years time of his Confinement, except perhaps one

Mr. *Gunning*, afterward Bishop of *Ely*. Here he spent even all his Substance, insomuch that instead of an Ordinary for repast which he could not pay for, he was glad of the cheaper support of drinking a draught of Milk from the Cow Morning and Evening. At length it pleas'd the Divine Goodness, to succour him through the favour of a Learned Man, who commended him to *Roger Daniel* the Printer, for a Man qualified with fit Learning and Integrity for correcting of the Impression of the Septuagint Greek Bible, which was then designed to be set forth with great Accuracy, and was accordingly performed the Employment being also most acceptable to *J. Bidle*, because his delight was in the Law of God.

But in Feb. 1651, was promulgated by the Parliament a general Act of Oblivion, which restored among others our conscientious Prisoner to his full Liberty, which he now improves among those Friends he had at length gained in *London*, in meeting together every Lord's-day for expounding Scripture, and discoursing thereupon, for the clearing of the Truths therein contained, and detecting of common Errors; by which means the Doctrine of one God, and Christ his only Son, and his Holy Spirit, was so propagated, that the Ministers at *London* were exceedingly offended at it, but could not hinder it by Secular Power, which then favour'd Liberty of Religion and Conscience. In the Year 1654, he publish'd a twofold Scripture-Catechism. In the same Year Dr. *Gunning* (whom I named before) afterward *Regius Professor* of Divinity at *Cambridge*, and no less famous for Subtlety of disputing than Learning, thinking (it seems) he should do great Service to the common Doctrine, if he put a Baffle upon the great Oppugner of it, before even those who began to hearken to him; he came one Lord's-day to Mr. *Bidle's* Meeting, well accompanied with learned Wines, and commences a fair Scholastick Dispute, asserting the Deity of the Holy Ghost; and the next Lord's-day in the same Auditory concerning the supreme Deity of Christ, the Son of the most High. They disputed syllogistically, and

and took their turns of responding and opposing, wherein *John Bidle* acquitted himself with so much Learning, Judgment and Knowledge in the sense of Holy Scriptures, that instead of losing, he gained much Credit both to himself and his Cause, as even the Gentlemen of Dr. *Gunning's* Party, some of them had the ingenuity to acknowledge. After this Dr. *Gunning* comes again at unawares, and hears *J. Bidle* arguing against the Satisfaction of Punitive Justice by the Death of Christ, which the Doctor with great vigour defends; but found the Opponent no less skilful and dextrous in this conflict than in the former, which the Doctor himself had the Generosity afterward to confess.

In December following he was brought to the Bar of the Commons House of Parliament, conven'd by *Oliver Cromwell* the Protector, and there asked, If he was the Author of that *Two-fold Scripture Catechism*, (wherein all the Questions are answered in the words of Scripture at large)? He answered by asking, Whether it seem'd reasonable, that one brought before a Judgment-Seat as a Criminal, should accuse himself? And they presently committed him a close Prisoner to the *Gatehouse*, Decemb. 3. prohibiting him the use of Pen, Ink, and Paper, or the access of any Visitant; and commanded his Books to be burnt by the common Executioner. In this case nothing less than capital Punishment could be expected; which, notwithstanding, the Prisoner bore a composed and cheerful Mind, hoping in God, whose Cause he suffer'd for, for a happy Event. Neither did this Hope deceive him, for the Protector, for Reasons of his own Interest, dissolv'd that Parliament: and the Prisoner, after about six Months Imprisonment, obtain'd his Liberty at the Court of the *Kings*, or *Upper Bench*, May 28. by due Course of Law; Neither was he any whit discouraged by these Dangers and Sufferings, but betook himself to his former Exercises for propagating Truth, and the Honour of Almighty God concern'd therein.

But scarce a Year was expired, when a-

nother no less formidable Danger overtook him, which was thus: There was a considerable number of a Congregation of those called *Anabaptists*, who began to entertain *J. Bidle's* Sentiments concerning the Trinity. The Pastor, one *Griffin*, thinking (it should seem) to reduce them to their former Opinion, and to put a stop to the spreading of this Gangreen, (as he esteem'd it) challenges Mr. *Bidle* to a publick Disputation, at his Meeting place at *St. Paul's*, upon the Subject of Christ's Supream Deity; which he would have declin'd, as knowing Mr. *Griffin* to be far inferior to him in Learning, &c. but at length he accepted it: And being met in the midst of a numerous Auditory, among whom not a few of *J. Bidle's* inveterate and fiery Adversaries, especially some Booksellers: Mr. *Griffin*, either imprudently, or to prejudice the Hearers against his Antagonist, or for some worse End, repeating the Question, asks, If any Man there did deny, that Christ was God most High? To which our *Bidle* resolutely and conscientiously answers, *I do deny it*: By which generous Profession, he gave his Adversaries occasion of a positive and clear Accusation, which they soon laid hold of. For though *John Griffin* was not (in the Judgment of all Judicious Hearers) able to cope with *John Bidle*, yet he had the confidence to consent to another Meeting, when *J. Bidle* should take his turn of proving the Negative of the Question between them. But before that Day came, he was cast into the Prison, first of the *Compter*, then of *Newgate*, London, July 3. 1655. and tried for his Life the next Sessions, upon that obsolete and abrogated Ordinance, against Blasphemy and Heresy, of May 2. 1648. mention'd before. To the Indictment hereupon, he prays Counsel might be allow'd him to plead the illegality of it; Which being denied him by the Judges, and the Sentence of a Mute threatned, he at length gave into Court his Exceptions ingrossed in Parchment; and with much struggling, had Counsel allow'd him; but the Trial was deferr'd to the next Day. But the Protector well knowing it was not for the Interest of his Government, either to have

have him Condemn'd or Absolv'd, takes him out of the Hands of the Law, and sends him away to the Isle of Scilly, *Octob. 5. 1655.* For, on the one Hand, the Presbyterians, and all Enemies to Liberty of Religion, (of which there appear'd a great number at his Trial) would be offended at his Release; and all that were for Liberty, (among whom many Congregations of Anabaptists especially) had petition'd the Protector for his discharge from prosecution upon that Ordinance, by which all their Liberties were threaten'd and condemn'd, and the Capital Article of the Protector's Government infringed; which run thus, *That such as profess Faith in God by Jesus Christ, (though differing in Judgment from the Doctrine, Worship, or Discipline publicly held forth) shall not be restrained from, but shall be protected, &c. Art. 37. That all Laws, Statutes, Ordinances, &c. to the contrary of the aforesaid Liberty, shall be esteemed as Null and Void, Art. 38.*

Now although this Banishment drew with it many Inconveniences, yet through the Goodness of God it was temper'd with Mercies. Here the Prisoner enjoy'd much Divine Comfort from the Heavenly Contemplations, which his Retirement gave him opportunity for: Here he had sweet Communion with the Father, and his Son Jesus Christ, and attained a clearer Understanding of the Divine Oracles in many particulars. Here, whilst he was more abundantly confirm'd in the Doctrines of his Confession of Faith, &c. yet he seems notwithstanding to have become more doubtful about some other Points, which he had formerly held, as appears from his *Essay to the Explaining of the Revelation*, which he wrote after his return thence: which shews that he still maintain'd a free and unprejudiced Mind. And here we must not forget to do the Protector this right, as to tell the World, that after some time he was pleas'd to allow his Prisoner a Hundred Crowns *per Annum* for his subsistence, to wit, lest being removed far from his Friends and Employments, he should want Necessaries. This Banishment seems also to have been beneficial to him on

this Account, that it was a means to prevent another of the Protector's Parliaments from decreeing any thing more rigid against him, being now absent and out of their way. In this Exile he continued about three Years, notwithstanding all Endeavours of his Friends for his Liberty; and his own Letters, both to the Protector and to Mr. Calamy, (an eminent Presbyterian Minister) to reason them into compassion. At length, through the Importunity of Friends, and other Occurrences, the Protector suffer'd a Writ of *Habeas Corpus* to be granted out of the *Upper-Bench Court* (as it was then called) and to be obeyed by the Governour of Scilly, whereby the Prisoner was brought thence, and by that Court set at liberty, as finding no legal Cause of detaining him.

And now, notwithstanding all these Persecutions, Sufferings and Dangers he had hitherto underwent, he was not terrified, from what he counted his Duty to Christ, in propagating the true knowledg of the only true God, and of Jesus Christ whom he had sent, but return'd to his long interrupted Exercises among his Friends. But he could not long labour in this Field, for about five Months after, the Protector *Oliver* dies, and his Son *Richard* succeeding, calls a Parliament, dangerous certainly to *John Bidle* in the first place, if to any other; which being foreseen, he was forced as it were, (for he did it with regret,) by the Importunity of a Noble Friend, to retire into the Country during their Session. But that Parliament being dissolv'd, he returned to his wonted Station, till such time as the Divisions between the Protector and Army had brought into Power again the Long Parliament; and the Divisions of that Parliament, and Army, and People, had brought in General *Munk* out of Scotland, he the Secluded Members, and they the Exil'd King *Charles*, and with him a restoration of the Ancient Government in Church and State. Then after some time the Liberty of Dissenting Worshipers was taken away, and their Meetings punish'd as seditious. Now *J. Bidle* yields to the Time, and restrains him-  
self

self from publick to more private Assemblies. But neither could he long enjoy those, however peaceable and harmless, for on the first of *June*, 1662. He was haled out of his Lodgings, where he was conven'd with some few of his Friends for Divine Worship, and carried before Sir *Rich. Brown*, who forthwith committed them all to the publick Prison; *J. Bidle* to the Dungeon, where he lay for five hours, and was denied the benefit of the Law, which admits Offenders of that sort to Bail for their Appearance. There they lay till the Recorder, moved with more reverence of the Laws, took security for their answering to their Charge next Sessions; which they perform'd accordingly. But when the Court could not find any Statute whereon to form any Criminal Indictment against them, they were refer'd to the Sessions following; and then were proceeded against, by pretext of an Offence against Common Law, (the Rules of which lie mostly in the Judges Breasts) and thereupon fined every one of the Hearers in the penalty of Twenty Pounds, and *J. Bidle* in One Hundred; to lie in Prison till paid. Now though the Sheriff would generously have been satisfied with Ten Pounds for him, and he would have paid it, yet the Enmity of Sir *Rich. Brown* was such, as he could not be induced to consent thereto upon any terms; but threatn'd him with a Seven Years Imprisonment, though he should pay the whole Hundred Pounds; This was the cause of his continuing in Prison; but he had not been there full five Weeks, till by reason of the noisomness of the Place and pent Air, to him, whose only Recreation and Exercise had been, for many Years, to walk daily into the free Air, he contracted a Disease, which in a few days, alas, put a period to his Life. In this Extremity Sir *R. Brown* could not be moved to grant the Sick Prisoner the present Comfort of a Removal, in order to a Recovery; but Sheriff *Meynel*, to the praise of his great Humanity, did grant it: But, alas, the second Day after his removal, between five and six a Clock in the Morning, the 22th of *September* 1662, he

quietly gave up his Spirit to God. He was then in the strength of his Age, the 47th Year of his Life. Now it did appear, (as he had said formerly) that by frequent Meditations of the Resurrection and future Happiness, he had made Death contemptible to himself. For as soon, as by the Disease more strongly annoying his Brain, he perceiv'd a great Alteration, he signified it to his Friends, and would not be induced to any Discourse, but compos'd himself as it were to sleep, during that eight hours time, which after that he liv'd, being very sparing of Words, or indeed of Groans, that might argue any Impatience; notwithstanding, when a certain pious Matron, who ministr'd to him, broke forth into this (as it were) Farewell saying, *God grant we may see one another in the Kingdom of Heaven*: He, now his Speech failing, left up his quivering Hand, shewing thereby (it seems) how pleasing that Wish was to him. And that he was not surpriz'd with dying at this time, may be collected from his often saying before, That if he should be once more cast into Prison, he should never be restor'd to Liberty; and moreover, *That the Work was done*, meaning, That that Truth which God had rais'd him up to profess, was sufficiently brought to light, there wanted only Ingenuity in Men, for the embracing and acknowledging it.

Having in this manner described the Course of *John Bidle's* Life, it may perhaps be enquired, why being so learned and able a Man, he published so few Books, especially being provoked by divers Answers to what he did publish, to which he did not reply? To this it may be answered, first, That he was verily perswaded, that Truth being in it self plain and simple, especially what is necessary and very useful, is easy to be apprehended by few words; it's Error that seeks Garnish in many Words and Figures of Speech. Again, what he did publish, he well deliberated of; so that he did not find in the adverse Writings, any thing of moment, which an attentive Reader might not perceive already obviated: And they that attend not to the first

Propositions, will not receive benefit by Replies and Rejoinders. We add, that he treading in a Path, long over-grown with Briars and Thorns of Error and Sophistry, it requir'd vastly greater Labour and Diligence to find out the Way of Truth, in which no English-Man had by any appearing Foot-steps gone before him for many Ages.

But that which in my Judgment does more commend our *John Bide*, than all his Labours and Sufferings for the propagation of great and important Truths, is his great Zeal for promoting Holiness of Life and Manners; for this was always his End and Design in what he taught. He valued not his Doctrines for Speculation but Practice; inso much that he would not discourse of those Points wherein he differed from others, with those that appear'd not religious according to their Knowledge. Neither could he bear those that dissembled in Profession for Worldly Interests. He was a strict Observer himself, and a severe Examiner in others, of reverence in speaking of God, and Christ, and Holy Things; so that he would by no means hear their Names, or any Sentence of Holy Scripture us'd vainly or lightly, much less any foolish Talking, or Scurrility. He would often tell his Friends, that no Religion would benefit a bad Man; and call upon them to resolve with themselves, as well to profess and practise the Truth that is according to Godliness, as to study to find it out; and that against all Terrors or Alarments to the contrary; being assured that nothing displeasing to Almighty God, could be in any wise profitable to them. But as for those that were really of a contrary Mind to him, how mean soever, (for he was very humble and condescending) they could not oblige him more, than by pertinent Objections, soberly urg'd, to give him the opportunity of resolving them; which he always did with great simplicity and plainness of Speech, without any ostentation of Learning, which yet he was as much master of, as those most famous on that Account. Indeed his Learning in Matters of Religion was

gain'd by a diligent study of the Holy Scriptures, especially of the New Testament, wherein he was so conversant, that he retain'd it all in his Memory *verbatim*, not only in English, but in Greek, as far as the Fourth Chapter of the *Revelation of St. John*. This thorow-knowledge in the Scriptures, join'd with an ordinary, happy, and ready Memory, whereby he retain'd also the Sum of what he had read in other Authors, gave him great advantage against all Opponents, and in all Discourses, but without the least appearance of boasting.

I could mention many other things, which shew that it was in his Heart to promote Piety, and that he had no design of aggrandizing his Name by opposition to common Doctrines. Indeed, he was a great Asserter of common Doctrines against Novel Opinions, that tended either to Sedition, Libertinism, or Superstition. And in what he held contrary to the Current, he did not endeavour to tie those he had won, to be of his Mind in such a Society, and by such a Society, and by such bands, as might continue them a successive Party, bearing his Name as their Founder, but left them at all that liberty, which the Duty of owning the Truth according to their Conscience, and of mutual edification, would allow them. And as no tincture of Ambition did appear in him, so neither of the least degree of coveting worldly Gain: for he always sustain'd himself by his own Industry, when he was in capacity of using it; and would never accept of any Supplies, tho offer'd; but when his Necessities, arising from Imprisonment, Sickness, or the like, forc'd him to it, (Except that after his seven Years restraint, a friendly Citizen of *London* importun'd him to take a Bed and Board with him; and after his Deliverance from *Stilly* another did the like) for he had learn'd to be contented with a little, and sought not more, yea out of that little would contribute to the Necessities of others. Temperance was at all times most conspicuous in him, as well in eating as in drinking: and he thought it not enough to be very chaste, but that he

ought



ought to avoid all suspicion of unchastity; inasmuch that he would not willingly look upon a Woman without just occasion; and was very uneasy, if left in a room with one alone, till reliev'd by more Company.

I have spoken above of the Reverence and Gravity he us'd himself, and exacted of others, in handling of Holy Things; in other matters he would be merry and pleasant, and liked well that the Company should be so too; yet even in this common converse, he always retain'd an awe of the Divine Presence, and was sometimes observ'd to lift up his Hand suddenly; which those that were intimate with him, knew to be an effect of a secret Ejaculation. But in his Closet-Devotions, he was wont often to prostrate himself upon the Ground, after the manner of our Saviour in his Agony, and would commend that Posture of Worshipal-

so to his most intimate Friends. But his Devotion toward God, and study for propagating Divine Truth, did not, as in some Persons, swallow up his Justice and Charity toward Men, for he was as careful a practitioner and promoter of those Virtues, as his Opinion of their Necessity to Salvation did require.

In fine, many more things might be remembered, which might demonstrate *John Bidle*, to have been a Man, if any in this last Age, most eminent for Piety and Virtue, as well as Learning and Knowledge. But thus much at least was due to his Memory, not only to vindicate him from those Depraved Affections that encline Men to Heresy, and to be the Authors of new Sects: but to give the World an Example of a sincere Reformer.

T H E E N D.



*A Letter written to Sir H. V. a Member of the  
Honourable House of Commons.*

S I R,

**H**AVING now attended for the space of sixteen Months, partly in the Country, and partly in *Westminster*, that I might come to my Answer before the Parliament; and finding, after all this tarriance, that I am still as far from having my Cause determined as ever: I am even forced to make my Address to you, and to beseech you, if you have any Bowels towards them that are in Misery, that you would either procure my Discharge, or at least make Report to the House touching my denial of the supposed Deity of the Holy Spirit. For that this only is the Matter in Contestation, you very well know, having both heard my Confession before the Committee, and remembering how, when I was urged to declare my Judgment concerning the Deity of Christ, I waved the Question, as neither being that I was accused of, nor which I had yet sufficiently studied, to engage my self publicly therein. As for my Opinion

\* See *Heb. 1. 1, 14.* whence these words are borrowed; and compare it with *1 Pet. 1. 12.* as also *Heb. 1. 7.* compared with *Act. 2. 2, 3, 4.* and it will easily appear that the Holy Spirit is a Minister of God, as well as others.

(a) *1 Pet. 5. 8.* (b) *Zech. 13. 2.* (c) *1 Sam. 16. 15, 16.* (d) *Ibid. vers. ult.* (e) *1 King. 22. 21.* See the Original.

touching the Holy Spirit, it is thus: *I believe the Holy Spirit to be the chief of all\* ministring Spirits, peculiarly sent out from Heaven to minister on their behalf that shall inherit Salvation: and I do place him, both according to the Scripture, and the Primitive Christians, and by Name Justin Martyr in his Apology, in the third Rank after God and Christ, giving him a pre-eminence above all the rest of the Heavenly Host: So that as there is one principal Spirit among the Evil Angels, known in Scripture by the Name of Satan, or the (a) Adversary; or (b) the unclean Spirit; or (c) the evil Spirit of God; or (d) the Spirit of God; or (e) the Spirit by way of Eminence: Even so is there one principal Spirit,*

(I borrow this Appellation from the *Septuagint*, who render the latter Clause of the 12th Vers. of *Psal. 51.* in this manner, πνευματι κυριωτατω σπριτω με, *Spiritu principali fulci me*, Stablish me with thy principal Spirit) there is, I say, one principal Spirit among the Good Angels, called by the Name of the

the (a) Advocate; or (b) the Holy Spirit; or (c) the good Spirit of God; or (d) the Spirit of God; or (e) the Spirit, by way of eminence. This Opinion of mine is attested by the whole Tenour of the Scripture, which perpetually speaketh of him as differing from God, and inferior to him; but is irrefragably proved by these places of Scripture, *Neh. 9. 6, 20. Thou, even thou art Lord (or Jehovah) alone; thou hast made Heaven; the Heaven of Heavens; with all their Host. Thou gavest thy good Spirit to instruct them (the Children of Israel.)* John 16. 7, 8, &c. *Nevertheless, I tell you the Truth; It is expedient for you that I go away: for if I go not away, the Advocate will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove (in the Original, convince) the World of Sin, and of Righteousness, and of Judgment. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all Truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he shall shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, he shall take of mine, and shew it unto you.* Rom. 8. 26, 27. *Likewise the Spirit also helpeth our Infirmities; for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us, with Groans that cannot be uttered. But he that searcheth the Hearts, knoweth what is the Mind (or Desire) of the Spirit: for he maketh intercession for the Saints according to the Will of God.* Acts 19. 2. *And (Paul) finding certain Disciples, said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit.* Ephes. 4. 4, 5, 6. *There is one Body, and one Spirit, even as ye have been called in one Hope of your Calling. One Lord, one Faith, one Baptism. One God and Father of all, who is above all, and through all, and in you all.* 1 Cor. 12. 3, 4, &c. *Wherefore I give you to understand, that no Man speaking by the Spirit of God, calleth Jesus accursed; and that no Man can say that Jesus is the Lord, but by the Holy Spirit; but there are diversities of Gifts, yet the same Spirit. And there are diversities of Administrations, yet the same Lord; and there are diversities of Operations, yet it is the same God that worketh all in all,* Luk. 3. 21, 22. *It came to pass that Jesus ab-*

(a) Joh. 16. 7. (b) Ephes. 4. 30. (c) Neh. 9. 20. (d) 1 Cor. 7. 40. (e) Act. 10. 19.

\* So the word *μαρτυρεῖ* in the Original perpetually signifieth amongst Greek Authors, and is so rendered by the Translators themselves; 1 Job. 2. 1. and ought to have been so rendered here, especially because he saith in the following words, that the Holy Spirit shall convince the World; for it is proper to an Advocate to convince.

so being baptized, and praying, the Heaven was opened, and the Holy Spirit descended in a bodily shape like a Dove upon him.] 1 Cor. 2. 11, 12, 13. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, even the Depths of God. For what Man knoweth the things of a Man, save the Spirit of a Man, which is in him? even so the things of God knoweth none, but the Spirit of God, (he doth not add, as before, which is in him.) Now we have received, not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given us of God.] Rev. 22. 12, 17. Behold, I come quickly, and my Reward is with me, to give unto every Man according as his Work shall be: and the Spirit and the Bride say, Come.] Act. 5. 32. And we are his Witnesses of these things, and so is also the Holy Spirit, whom God hath given to them that obey him.] Gal. 3. 5. He therefore that ministrETH (or giveth) to you the Spirit, and worketh Miracles among you, doth he it by the Works of the Law, or by the Hearing (or rather, Preaching) of Faith? ] He that ministrETH, or giveth the Spirit to you; a strange kind of Speech, if the Holy Ghost were God. The Scripture is wont to speak more soberly of Almighty God, than to say that he is given by another, much less by Men, as it is here said of the Holy Spirit, 1 Cor. 8. 4. We know that an Idol is nothing in the World, and that there is no other God but one. For though there be that are called Gods, whether in Heaven or in Earth; as there be many Gods, and many Lords, yet unto us there is but one God, even the Father, of whom are all things, and we unto him; and one Lord, even Jesus Christ, by whom are all things, and we by him.] You see here, that the Apostle being about to set down, who is the only God, and only Lord of Christians, maketh no mention of the Holy Spirit; which could not have been done by so faithful an Apostle, had the Holy Spirit been either God or Lord. Of these Places thus recited, no Man, tho never so subtil, and tho he turn and wind his Wit every way, shall ever be able to make Sense, unless he take the Holy Spirit to be what I say.

Behold now the Cause for which I have lien under Persecution, raised against me by my Adversaries: who being unable to justify by Argument their Practice of giving Glory to the Holy Spirit, as God, in the end of their Prayers, since there is neither Precept nor Example for it in all the Scripture; and being taxed by me for giving the Glory of God to another, and worshipping what he hath not commanded, nor ever came into his Heart, have, in a cruel and unchristian manner, resorted to the Arm of Flesh, and instigated the Magistrate against me, hoping by his Sword, (not that of the Spirit) to uphold their Will-worship; but in vain, since every Plant that the Heavenly Father hath not set, shall be rooted up. And that this practice of Worshipping the Holy Spirit as God, is such a Plant as God never set in his Word, would soon

soon appear to the Honourable House, could they be but so far prevailed with, as, laying aside all Prejudice, seriously to weigh the many and solid Proofs that I produce for my Opinion out of the Scripture, together with the slight, or rather no Proofs of the adverse Party for their Opinion; which they themselves know not what to make of, but that they endeavour to delude both themselves and others with Personalities, Moods, Subsistences, and such like brain-sick Notions, that have neither sap nor sence in them, and were first hatched by the subtilty of Satan in the Heads of Platonists, to pervert the Worship of the True God. Neither could this Controversy be set on foot in a fitter juncture of time than this; wherein the Parliament and Kingdom have solemnly engaged themselves to reform Religion, both in Discipline and Doctrine. For amongst all the Corruptions in Doctrine, which certainly are many, there is none that more deserveth to be amended than this, that so palpably thwarteth the whole tenour of the Scripture, and trencheth to the very Object of our Worship, and therefore ought not to be lightly passed over by any Man that professeth himself a Christian, much more a Reformer. God is jealous of his Honour, and will not give it to another; we therefore, as beloved Children, should imitate our Heavenly Father herein, and not upon any pretence whatsoever depart from his expresse Command, and give the Worship of the supreme Lord of Heaven and Earth, to him whom the Scripture no-where affirmeth to be God. For my own particular, after a long impartial inquiry of the Truth, in this Controversy, and after much and earnest calling upon God, to give unto me the Spirit of Wisdom and Revelation in the knowledge of him; I find my self obliged, both by the Principles of Scripture and of Reason, to embrace the Opinion I now hold forth; and as much as in me lieth, to endeavour that the Honour of Almighty God be not transferred to another, not only to the Offence of God himself, but also of his Holy Spirit, who cannot but be grieved to have that ignorantly ascribed to himself, which is proper to God that sends him, and which he no-where challengeth to himself in the Scripture. What shall befall me in the pursuance of this Work, I refer to the disposal of the all-wise God, whose Glory is dearer to me, not only than my Liberty, but than my Life. It will be your part, Honourable Sir, into whose hands God hath put such an Opportunity, to examine the Business impartially, and to be an helper to the Truth, considering that this Controversy is of the greatest importance in the World, and that the Divine Truth suffers her self not to be despised Scot-free. Neither let the meanness of my outward presence deter you from stirring, since it is the part of a wise Man, as in all things, so especially in Matters of Religion, not to regard so much who it is that speaketh, as what it is that is spoken; remembering how our Saviour in the Gospel saith, That God

is wont to hide his Secrets from the Wise and Prudent, and to reveal them unto Children. In which number I willingly reckon my self, being conscious of mine own personal Weakness, but well assured of the Strength and Evidence of the Scripture to bear me out in this Cause; and remain

April 1. 1647.

Yours in the Lord,

J. Bidle.

## TO the READER.

**C**hristian Reader, I beseech thee, as thou tenderest thy Salvation, that thou wouldst thoroughly examine the following Disputation, in the Fear of God, considering how much his Glory is concerned therein; and at any hand forbear to condemn my Opinion as erroneous, till thou art able to bring pertinent and solid Answers to all my Arguments; for thou must know, that tho I have contested with sundry Learned Men, yet hath none hitherto produced a satisfactory Answer to so much as one Argument. Farewell.

J. B.

## ERRATA.

XII. Arg. Pag. 13. Col. 1. line 2. read *is not here*.

Yess. Page 7. Just. Mart. Col. 2. line 16. read *diverſes*.

Conf. P. 9. Col. 1. l. 6. r. *ver.* 27. P. 16. Col. 1. l. 15. for *thi*, r. *his*.



## XII ARGUMENTS drawn out of the Scripture :

Wherein the commonly received Opinion touching the Deity  
of the Holy Spirit, is clearly and fully refuted.

### ARGUMENT I.

**H**E that is distinguished from  
God, is not God. The  
Holy Spirit is distinguish-  
ed from God. *Ergo.*

The *Major* is evident: for if he should be both God, and distinguished from God, he would be distinguished from himself; which implies a Contradiction. The *Minor* is confirmed by the whole current of the Scripture, which calleth him *the Spirit of God*, and saith that *he is sent by God*, and *searcheth the depths of God*, &c. Neither let any Man here think to fly to that ignorant Refuge of making a distinction between the Essence and Person of God, saying that the Holy Spirit is distinguished from God, taken Personally, not Essentially: For this wretched distinction (to omit the mention of the Primitive Fathers) is not only unheard of in Scripture, and so to be rejected, it being Presumption to affirm any thing of the unsearchable Nature of God, which he hath not first affirmed of himself in the Scripture; but is also disclaimed by Reason. For first, it is impossible for any Man, if he would but endeavour to conceive the thing, and not delude both himself and others with empty Terms, and Words without understanding, to distinguish the Person from the Essence of

God, and not to frame two Beings or Things in his Mind, and consequently two Gods. Secondly, If the Person be distinct from the Essence of God, then it must needs be *something*; since *nothing* hath no Accident, and therefore neither can it happen to it to be distinguished. If something, then either some finite or infinite thing: if finite, then there will be something finite in God, and consequently, since by the Confession of the Adversaries every thing in God is God himself, God will be Finite; which the Adversaries themselves will likewise confess to be absurd. If Infinite, then there will be two Infinites in God, to wit, the Person and Essence of God, and consequently two Gods; which is more absurd than the former. Thirdly, To talk of God taken impersonally, is ridiculous, not only because there is no Example thereof in Scripture, but because God is the Name of a \* Person, and signifieth him that hath sublime Dominion or Power; and when it is put for the most High God, it denoteth him who with Sovereign and Absolute Authority ruleth over all; but none but a Person can rule over others, all Actions being proper to Persons; wherefore to take God otherwise than per-

\* By Person, I understand, as Philosophers do, Suppositum intelligens, that is an intellectual Substance compleat, and not a Mood or Subsistence, which are fantastical and senseless Terms, brought in to cozen the simple.



fonally, is to take him otherwise than he is, and indeed to mistake him.

### ARGUMENT II.

**I**F he that gave the Holy Spirit to the *Israelites* to instruct them, be Jehovah alone, then the Holy Spirit is not Jehovah or God. But he that gave the Holy Spirit to the *Israelites* to instruct them, is Jehovah alone. *Ergo*.

The Sequel of the *Major* is plain; for if he that gave the Holy Spirit be Jehovah alone, and yet the Holy Spirit that was given be Jehovah too, the same will be Jehovah alone, and not Jehovah alone, which implies a Contradiction. The *Minor* is evident by *Neh. 9. 6, 20.*

### ARGUMENT III.

**H**E that speaketh not of himself, is not God. The Holy Spirit speaketh not of himself. *Ergo*.

The *Minor* is clear from *Joh. 16. 13.* The *Major* is proved thus: God speaketh of himself; therefore if there be any one that speaketh not of himself, he is not God. The Antecedent is of it self apparent; for God is the primary Author of whatsoever he doth; but should he not speak of himself, he must speak from another, and so not be the primary, but secondary Author of his Speech; which is absurd, if at least that may be called absurd, which is impossible. The Consequence is undeniable. For further Confirmation of this Argument, it is to be observed, that to speak or to do any thing not of himself, according to the ordinary Phrase of the Scripture, is to speak or do by the shewing, teaching, commanding, authorizing, or enabling of another, and consequently incompatible with the supream and self-sufficient Majesty of God. *Vid. Joh. 5.*

19, 20, 30. *Joh. 7. 15, 16, 17, 18, 28. Joh. 8. 28, 42. Joh. 11. 50, 51. John 12. 49, 50. John 14. 10, 24. John 15. 4. John 18. 34. Luke 12. 56, 57. Luke 21. 30. 2 Cor. 3. 5.*

### ARGUMENT IV.

**H**E that heareth from another what he shall speak, is not God. The Holy Spirit doth so. *Ergo*.

The *Minor* is plain from the fore-cited place, *Joh. 16. 13.* The *Major* is proved thus: He that is taught, is not God. He that heareth from another, what he shall speak, is taught. *Ergo*.

The *Major* is clear by *Isa. 40. 13, 14.* compared with *Rom. 11. 34. 1 Cor. 2. 16.* For these places of the Apostle, compared with that of the Prophet, shew that *Isaiah* did not by the Spirit of the Lord there understand the Holy Spirit, but the Mind, or Intention of God. The *Minor* is evidenced by *John 8.* where our Saviour having said in the 26th Verse, *Whatsoever I have heard from him (the Father) these things I speak;* in the 28th Verse he expresseth the same sense thus; *According as the Father hath taught me, these things I speak.* Neither let any Man go about to elude so pregnant an Argument, by saying that this is spoken of the Holy Spirit improperly: For let him turn himself every way, and screw the words as he pleases, yet shall he never be able to make it out to a wife and considering Man, how it can possibly be said, that any one heareth from another what he will speak, who is the prime Author of his Speech, and into whom it is not at a certain time insinuated by another. For this Expression plainly intimateth, that whatsoever the Holy Spirit speaketh to the Disciples, is first discovered and committed to him by Christ, whose Ambassador he is, it being proper to an Ambassador to be the Interpreter not of his own, but of another's Will. But it is contradictory to imagine that the most High God can have any thing discovered and committed to him by another.

ARGU-

## ARGUMENT V.

**H**E that receiveth of anothers, is not God. The Holy Spirit doth so. *Ergo*.

The *Minor* is witnessed by the aforesaid place, *John* 16. 14. The *Major* is proved thus: God is he that giveth all things to all; wherefore if there be any one that receiveth of anothers, he cannot be God. The Antecedent is plain by *Acts* 17. 25. *Rom.* 11. 35, 36. The Consequence is undeniable: for if God should give all things to all, and yet receive of anothers, he would both give all things, and not give all things; have all things of his own, and have something of anothers; both which imply a Contradiction. The *Major* of the Prosyllogism is otherwise urged, thus: He that is dependent, is not God. He that receiveth of anothers is dependent: *Ergo*. The *Major* is unquestionable: for, to say one is dependent, and yet God, is in effect to say he is God, and not God, which implieth a Contradiction. The *Major* also is evident; for to receive of anothers, is the Notion of Dependency.

## ARGUMENT VI.

**H**E that is sent by another, is not God. The Holy Spirit is sent by another. *Ergo*.

The *Minor* is plain from the fore-quoted place, *Joh.* 16. 7. The *Major* is evinced thus: He that ministrereth, is not God. He that is sent, ministrereth: *Ergo*.

The *Major* is indubitable, it being dissonant to the supream Majesty of God to minister, and serve another; for that were to be God and not God; to exercise Sovereign Dominion over all, and not to exercise it. The *Minor* is confirmed by *Heb.* 1. ult. where the Divine Author sheweth, that the Angels are all ministering Spirits, in that they are sent forth; as he before intimateth Christ to be Lord, because he sitteth at the Right-hand of God. Thus *David*, *Psal.* 2. declareth the

Soveraignty of God, in saying that he sitteth in Heaven. The *Minor* is further proved thus:

He that receiveth a Command for the performance of something, doth minister:

He that is sent forth, receiveth a Command for the performance of something: *Ergo*.

The *Major* is evident to common Sense, since it sutesh with none but Ministers and Inferiours to receive Commands. The *Minor* is manifested by *John* 12. 49. *The Father that hath sent me, he gave me a Command what I shall speak.* Neither let any Man here reply, that this very thing is spoken also of Christ, unless, having first proved that Christ is supream God, he will graffe that whatsoever is spoken of him, is spoken of him as God; or can make good that to be sent at least may agree to him as God. The contrary whereof I suppose I have clearly proved in this Argument, shewing that it is unsutable to the Divine Majesty.

## ARGUMENT VII.

**H**E that is the Gift of God, is not God. The Holy Spirit is the Gift of God. *Ergo*.

The *Minor* is plain by *Acts* 12. 17. *Forasmuch then as God gave them the like Gift (meaning the Spirit) as he did unto us, who have believed on the Lord Jesus Christ, was I one that could withstand God?* The *Major*, though of it self sufficiently clear, is yet further evidenced thus:

He that is not the Giver of all things, is not God.

He that is the Gift of God, is not the Giver of all things: *Ergo*.

The *Major* is apparent from *Acts* 17. 25. *God giveth to all Life, Breath, and all things.* The *Minor* is proved thus:

He that is himself given, is not the Giver of all things:

He that is the Gift of God, is himself given: *Ergo*.

The *Major* is undeniable, for otherwise the same would be the Giver of all things,

and yet not the Giver of all things, inasmuch as he himself, a principal thing, is given, which implieth a Contradiction. The *Minor* needeth no Proof. Moreover, a Gift is in the Power, and at the disposal of the Giver; but it is gross and absurd to imagin that God can be in the Power, or at the disposal of another. Neither let any Man here think to evade, by saying, that not the Holy Spirit himself, but only his Gifts are imparted to Men; since both the more learned Adversaries themselves confess, that the Person of the Holy Spirit is given together with his Gifts, and the Scripture putteth the matter out of doubt, if you consult *Neh. 9. 20.* and *Rom. 5. 5.* In both which places, the Holy Spirit is said to be given contradistinctly from his Gifts and Operations: in the first, contradistinctly from the Instruction flowing from him; in the other, contradistinctly from the Love of God diffused in our Hearts by him. Whence we may draw this Corollary, That if the Person of the Holy Spirit be out of Favour given to certain Men, as the aforesaid places testify, then he was not personally present with them before, and consequently, by the Concession of the Adversaries themselves, cannot be God, since they will not deny that God is always personally present with all alike. But I forestall the following Argument.

#### ARGUMENT VIII.

**H**E that changeth place, is not God. The Holy Spirit changeth place. *Ergo.*

The *Major* is plain: for if God should change place, he would cease to be where he was before, and begin to be where he was not before; which everteeth his Omnipresence, and consequently, by the Confession of the Adversaries themselves, his Deity.

The *Minor* is ocularly apparent, if following the \* Advice of the Adversaries, you will but go to *Jordan*; for there you shall have the Holy

\* *Abi, Ariane, ad Jordanem, & Trinitatem videbis.*

Spirit in a bodily Shape descending from Heaven, which is the *terminus à quo*; and alighting upon Christ, which is the *terminus ad quem*, *Luk. 3. 21, 22.* *Joh. 1. 32.* Neither let any Man alledg, that as much is spoken of God, *Exod. 3.* and *Chap. 20.* and *Gen. 18.* For if you compare *Acts 7. 30, 35, 38, 53.* *Gal. 3. 19.* *Heb. 2. 2, 3.* and *Chap. 13. 2.* with the foresaid places, you shall find, that it was not God himself that came down, but only an Angel, sustaining the Person and Name of God; which hath no place in the History touching the descent of the Holy Spirit.

#### ARGUMENT IX.

**H**E that prayeth unto Christ, to come to Judgment, is not God. The Holy Spirit doth so. *Ergo.*

The *Major* is granted. The *Minor* is evident from *Revel. 22. 17.* compared with the 12th Verse. Neither let any Man think to elude this Proof, by saying, that the Spirit is here said to pray, only because he maketh the Bride to pray: for when the Scripture would signify the Assistance of the Holy Spirit in causing Men to speak, it is wont to affirm, either that the Holy Spirit speaketh in them, as *Mat. 10. 20.* or that they spake by the Holy Spirit, as *Rom. 8. 15.* We have received the Spirit of Adoption, by whom we cry, *Abba, Father.* But here it is expressly said, that the Spirit and the Bride say, *Come*; not the Spirit in the Bride, nor the Bride by the Spirit.

#### ARGUMENT X.

**H**E in whom Men have not believed, and yet have been Disciples and Believers, is not God. Men have not believed in the Holy Spirit, and yet have been so. *Ergo.*

The *Major* is plain: for how can they be Disciples and Believers, according to the Phrase of Scripture, and not believe in him.

him that is God? The *Minor* is proved thus: Men have not so much as heard whether there were an Holy Spirit, and yet have been Disciples and Believers: *Ergo*. They have not believed in the Holy Spirit, and yet have been Disciples and Believers.

The Antecedent is apparent from *Acts* 19. 2. The Consequence is grounded on that of the Apostle, *Rom.* 10. 14. [*How shall they believe in him, of whom they have not heard?*] Now if any Man, to decline the dint of this Argument, shall say, that by Holy Spirit in these words [*ἅλλ' ὅδε ἐὶ πνεῦμα ἄγιον ἐστὶν ἡκούσθη*] is meant not the Person, but the Gifts of the Holy Spirit. He, besides that he perverteth the plain and genuine meaning

\* For when the Verb Substantive to be is joyned with the holy Spirit, it signifieth his Being or Person, and the Gifts issuing from him.

of the words, and speaketh without Example\*; doth alio evacuate the Emphasis of the Particles *ἅλλ' ὅδε*, which imply that these Disciples were so far from having received the Gifts of the Holy Spirit, whereof we may without Prejudice to our Cause, grant

that the Question made mention, that they had not so much as heard whether there were an holy Spirit or not. Again, that the holy Spirit is not God, doth further appear by this very Instance, since the Apostle, when there was so ample an occasion offered to declare it (if it had been so) doth quite decline it: for it is incredible that he, who was so intent and vigilant in propagating the Truth, as that casually seeing an Altar at *Athens* inscribed, *To the unknown God*, he presently took a hint from thence, to preach unto the Heathen the true God; yet here being told by Disciples that they had not so much as heard whether there were an holy Spirit, or not, should not make use of the opportunity to discover unto them, and in them to us, the Deity of the holy Spirit, but suffer them to remain in Ignorance touching a Point of such consequence, that without the knowledge thereof (if we believe many now a-days) Men cannot be saved. Certainly, the Apostle had a greater care both

of the Truth of God, and the Salvation of Men, than to do so.

## ARGUMENT XI.

HE that hath an Understanding distinct from that of God, is not God. The Holy Spirit hath an Understanding distinct from that of God. *Ergo*.

The *Major* is clear: for he that hath an Understanding distinct from that of another, must needs likewise have a distinct Essence, wherein that Understanding may reside. The *Major* is proved thus: He that heareth from God at the second hand, namely, by Christ Jesus, what he shall speak, hath an Understanding distinct from that of God. The Holy Spirit so heareth from God: *Ergo*.

The *Minor* is evident from *Joh.* 16. 13, 14, 15. The *Major* is confirmed thus: He that is taught of God, hath an Understanding distinct from that of God. He that heareth from God what he shall speak, is taught of God: *Ergo*.

The *Minor* is manifest from *Joh.* 8. where our Saviour Christ having said in Verse 26. *Whatsoever I have heard from him* (the Father) *these things I speak*. In Verse 28. he expresseth the same sense thus: [*According as the Father hath taught me, these things I speak.*] The *Major* is of it self clear: for he that is taught, hath an unknowing Understanding, since none can be taught what he knoweth already; and he that teacheth, hath a knowing Understanding, otherwise he could not teach another something; but it implieth a Contradiction, that the same Understanding should at the same time be both knowing and unknowing of the same thing. Besides, that the Holy Spirit hath an Understanding distinct from that of God, is easily deducible from the words of the Apostle, *1 Cor.* 2. 10. where he affirmeth, *that the Spirit searcheth the depths of God* (as *Rom.* 8. 27. he intimateth, *that God searcheth the Heart of the Spirit*:) but to search the depths of any one, necessarily

rily supposeth one understanding in him that searcheth, and another understanding in him whose Depths are searched, as is evident, not only by collation of other places of the Scripture, as 1 *Pet.* 1. 11. *Rev.* 2. 23. but even by common sense, dictating to every Man so much, that none can, without absurdity, be said to search the depths of his own understanding. Whence the Apostle going about to illustrate what he had spoken of the Spirit of God, by a similitude drawn from the Spirit of a Man, doth not say, that the Spirit of a Man doth *search*, but know the things of a Man, though his former words did seem to lead him thereunto.

## ARGUMENT XII.

**H**E that hath a Will distinct in number from that of God, is not God. The Holy Spirit hath a Will distinct in number from that of God. *Ergo.*

The *Major* is irrefragable. The *Minor* is asserted thus.

He that willeth conformably to the Will of God, hath a Will distinct in number from that of God.

The Holy Spirit so willeth : *Ergo.*

The *Major* is plain ; for conformity must be between twain at least, else it will not be Conformity, but Identity. The *Minor* is confirmed by *Rom.* 8. 26, 27. *Likewise the Spirit also helpeth our Infirmities ; for we know not what to pray for as we ought, but the Spirit himself maketh intercession for us, with groans unutterable : But he that searcheth the Hearts, knoweth the Mind of the Spirit ; for he maketh intercession for the Saints, according to the Will of God.* Neither let any Man here reply, that there is no mention made in the Greek, either of the Will of the Spirit, or of the Will of God : For, first, the word *intercede*, which signifieth to make suit for something, implieth both the Will of him that maketh the Suit, for if he did not will the thing, he would not make suit for it ; and also the Will of him to whom the Suit is made ; for were he

not endued with a Will, it would be bootless to make suit unto him, all Suits whatsoever being made to bend the Will of him to whom they are made : So that this, without any more, sufficiently sheweth that the Holy Spirit hath a Will distinct in number from that of God ; since the one sueth, the other is sued at the same time, and for the same thing. Secondly, the word *προσεύχεται*, in English rendred *Mind*, doth here signify the same with Will or Desire, as appeareth from the 6th and 7th Verses of this Chapter ; and also from the Verb *προσεύχω*, whence it is derived, which signifieth to *Affect*, *Will*, *Desire*, *Press* ; see Verse 5. of the same Chapter, and *Col.* 3. 2. Thirdly, Though the Greek hath *χρησταις Θεού*, according to God ; yet is this, in the judgment of the English Translators themselves, the same as if it had been said, *χρησταις Θεού Θεού*, according to the Will of God ; neither can any other commodious interpretation be put upon the words.

But this Passage of the Apostle, doth further afford us a second and third impregnable Argument of the Holy Spirit's being inferior to God. For, first, he is here said to *make intercession for us*, (as we before urged his praying to Christ, *Argument 9.*) and that *with groans unutterable* ; which is not so to be understood, as if the Holy Spirit were here said to help our Infirmities, only by suggesting Petitions and Groans unto us, (as is commonly, but falsely affirmed) for the very words of the Context sufficiently exclude such a gloss ; since they say, *that the Spirit himself, not we by the Spirit*, (as we have it in the 15th Verse of the same Chapter) *maketh intercession for us ; yea, vicarious intercession*, as the Greek word *ἀντιπροσέχει* signifieth : But to help others Infirmities, by making intercession ; and, what is more, *vicarious intercession for them*, is not to insill Petitions into them, but to pour out Petitions apart in their behalf ; as is apparent both from the thing it self ; since none can intercede for himself, all Intercession (at least such as is here spoken of) requiring the entermise of a third Person ; and by the Collation of Verse 34 of the same Chapter, and 1 *Tim.* 2. 1.

*Itb.*

*Heb. 7. 25.* Neither let any Man think to baffle off this place, ( which is written with a Beam of the Sun, and hath, together with that *John 16. 13, 14.* quite nonpluss'd, nor only Modern Authors, but the Fathers themselves ) by saying, that this is improperly spoken of the Holy Spirit: For, besides, that he hath no other ground to say so, but his own pre-conceived Opinion touching the Deity of the Holy Spirit, he ought to know that the Scripture, though it speaketh some things of God in a Figure, and improperly; yet doth it no where say any thing that argueth his Inferiourity to, and dependance on another. But this Passage of the Apostle plainly intimateth, that the Holy Spirit is inferior to God, and dependent on him; otherwise what need had he to make intercession to God, and that with groans unutterable, for the Saints? Secondly, The Holy Spirit is here distinguished from *him that searcheth the Hearts*; and this Description is made use of to put a difference between God and the Holy Spirit: But how could this be done, were the Holy Spirit also a searcher of the Hearts? For can a Description that is common, yea alike common to twain, (for so the Adversaries hold concerning God, and the Holy Spirit) be set to distinguish the one from the other? For instance; *to prepare the Passover for Christ*, is an Action common to Peter with John, for they twain were sent by Christ to that purpose, and did accordingly

perform it; see *Luke 22. 8, 13.* Wherefore can a Description taken from this Action, be fit to difference Peter from John? And is it suitable to say, *He that prepared the Passover for Christ, was a greater Apostle than John*? Would not this plainly argue, that John did not prepare the Passover for Christ? So that it is apparent, that the Holy Spirit is not a searcher of the Hearts. If therefore, it would not follow that the Holy Spirit is God, although it had been said in the Scripture, that he searcheth the Hearts, unless he had such a faculty originally, and of himself, (for nothing hinders but that God may confer it upon others, as we see by the Scripture, that he hath, *de facto*, conferred it on Christ, having given him all Judgment, and that, because he is the Son of Man, *John 5. 22, 27.* for such Judgment requireth that he be a searcher of the Hearts); If, I say, it would not even then follow that he is God; how clearly, how irrefragably doth it on the contrary follow, that he is not God, but hath an understanding distinct from, and inferior to that of God; in as much as he is destitute of such a perfection, as the searching of the Hearts, which is inseparable from the Divine Majesty? These two Considerations have I added at the close of my twelfth Argument, because they are not so much new Arguments, as Props and further Confirmations of the Ninth and Eleventh Arguments.



## An Exposition of *Matth. 28. 19.*

**G**O ye therefore, and make all the Nations Disciples, (so the Original hath it) baptizing them into the Name (so it is also in the Original) of the Father, and of the Son, and of the Holy Spirit; teaching them to observe whatsoever I have commanded you.

Into the Name of the Holy Spirit; that is, into the Holy Spirit, by a circumlocution usual in the Scripture: see *Act. 19. 5.* And when they had heard, they were baptized into the Name of the Lord Jesus: compared with *Rom. 6. 3.* Know ye not, that as many of us have been baptized into Christ, have been baptized into his Death? And into the Holy Spirit, that is, into the guidance of the Holy Spirit. Thus the Jews are said to have been all baptized into Moses, (for so the Greek hath it) *1 Cor. 10. 2.* So that our Saviour's Words amount to thus much; Initiating them into the Confession and Obedience of God the Father; and of the Lord Jesus Christ the Son of the Father; and of the Holy Spirit the Advocate and Guide of all the Truth. Now the Holy Spirit is mentioned together with God and Christ, because he is their chief Instrument, whereby they guide, govern, sanctify, and endow the Church; and to intimate, that whereas Men, before they gave their Names to Christ, lived according to the Prince of this World, the unclean Spirit, that worketh in the Children of Disobedience; they ought henceforth, being sequestered from the World, and admitted into the Church, to resign up themselves to the guidance of the Holy Spirit, whom God and Christ appoint, and send to order and direct the Church. Neither can it be rightly inferred, that because the Holy Spirit is here ranked with the Father and the Son, therefore he is equal to them. By this Account, when the Apostle, *1 Tim. 5. 21.* saith, I charge thee (Gr. I obtest) before God, and the Lord Jesus Christ, and the Elect Angels, that

thou observe these things without prejudice, doing nothing by partiality: joining the Elect Angels with the Father and the Son, in so great a matter as Obtestation, to excite an Evangelist to do his Duty with sincerity; this would imply, that the Elect Angels are equal to the Father and the Son. Nor doth it follow, that because it is said, not into the Names, but into the Name of the Father, and of the Son, and of the Holy Spirit; therefore they three have but one Name, Power, or Dignity; since by the like reasoning I might argue, that because Christ, *Luke 9. 26.* saith, Whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed, when he shall come in the Glory of himself, (so it is in the Greek) and of the Father, and of the Holy Angels; therefore the Father, the Son, and the Holy Angels, have but one and the self-same Glory. For that the Holy Spirit is not ranked with the Father, and the Son, as being equal to them, is evident by other punctual places of the Scripture, as *1 Cor. 12. 3, 4, 5, 6.* *Ephes. 4. 4, 5, 6.* where when the mention of him is joined with that of the Father, and of the Son, he is expressly and emphatically excluded from being either that one God, or that one Lord of Christians, by being contradistinguished from both: But if he be neither that one God, nor that one Lord of Christians; as the Apostle, not only in the fore-quoted places, but elsewhere also plainly testifieth; see *1 Cor. 8. 5, 6.* Yet to us there is but one God, the Father, of whom are all the things, and we for him; and one Lord Jesus Christ, by whom are all the things, and we by him: He cannot be equal to the Father, and the Son, but is only the chief Minister of both, peculiarly sent out to minister on their behalf that shall inherit Salvation.

## An Exposition of 1 John 5. 7.

**F**Or there are three that bear Record in Heaven, the Father, the Word, and the Holy Spirit; and these three are one.

It would have been hard, if not impossible (had not Men been precorrupted) that it should ever come into any ones head to imagine, that this Phrase [*are one*] did signify [*have one Essence*], since such an Exposition is not only contrary to common Sense, but also to other places of the Scripture, wherein this kind of speaking perpetually signifieth an Union in Consent and Agreement, or the like, but never an Union in Essence. To omit other sacred Writers, this very Apostle in his Gospel, Chap. 17. ver. 11, 21, 22, 23. useth the same Expression six times, intimating no other but an Union of Agreement; yea, in ver. 8. of this very Chapter in his Epistle, he useth it in the same sense. For tho the Expression varieth somewhat in the ordinary Greek Testaments, in that the Proposition [*eis*] is prefixed (altho the Complutensian Bible readeth it [*εις το εν εις*] in both Verses,) yet is the sense the same;

this latter being spoken after the Hebrew Idiom, the former according to the ordinary Phrase. For Confirmation whereof, see Mat. 19. comparing Ver. 5 and 6, together in the Original: Wherefore this Expression ought to be rendred alike in both Verses, as the former Interpreters did it, tho the latter Interpreters in Verse 8, have rendred it [*agree in one*] putting the Gloss instead of the Translation. So that this place maketh nothing for them that hold the Holy Spirit to have one and the same Essence with the Father, unless they can prove that those who are one in Agreement must likewise necessarily be one in Essence; or that two or three cannot be one, but it must presently be in Essence. I omit for the present to speak of the Suspectedness of this place, how it is not extant in the ancient Greek Copies, and namely in that famous one of *Teila* here in England, nor in the Syriack Translation, nor in most ancient Books of the Latin Edition, and rejected by sundry Interpreters both Ancient and Modern.

## An Exposition of Acts 5. 3, 4.

**B**Ut Peter said, Ananias, why hath Satan filled thy Heart to lie to (or deceive) the Holy Spirit, and keep back part of the Price of the Farm? While it remained, remained it not to thee? and being sold, was it not in thine own Power? why hast thou conceived (or put, or purposed) in thy Heart this thing? thou hast not lied to Men, but to God.

In this Passage, the Holy Spirit is neither exprefly (as every one seeth) nor by good Consequence called God. For admit the ordinary Translation were true, (as it is not) yet would it not presently follow, because

Ananias by lying to Men endued with the Holy Spirit, (for even *Piscator* in the words acknowledgeth, and the words themselves, according to this Interpretation, imply a Metonymy of the Adjunct, the Holy Spirit being put for Men endued with the Holy Spirit) lied not to Men, but to God, that therefore the Holy Spirit is God; because in lying to them that are induced with the Spirit of God, one may lie to God, and yet neither they, nor the Spirit in them, be God, but only the Messengers of God; for what is done to the Messengers, redoundeth

to him that sends them; see 1 *Thess.* 4. 8. *Joh.* 13. 20. *Luk.* 10. 16. But if any Man look more narrowly into the words, he shall find that the Verb *ἡλυσεν* is construed in a different manner, namely with an Accusative, *ver.* 3. and with a Dative, *ver.* 4. with an Accusative it signifieth in Greek Authors, to bely, pretend, or counterfeit; thus *Lucian* in his *Pseudomantis*, *ἡλυσεν* ἢ ὄνομα, *nomen quoddam mentitus, counterfeiting a certain Name.* This being so, the words are to be rendred thus; *Why hath Satan filled thy Heart, to bely the Holy Spirit, and keep back part of the Price?* (that is, *Why hast thou suffered the unclean Spirit so to prevail with thee, as that thou shouldest sell thy Farm, and lay down this Money at his Suggestion, as appeareth in that thou hast perloined part of the Price, and not laid down all; and yet to bear us in hand, that thou didst it at the motion of the Holy Spirit?*) thou hast not lied to Men, but to God: (that is, *assure thyself that this Dissimulation of thine, is not so much to us, as to God himself, whose Servants we are.*) This Exposition is not only agreeable to the Greek Context, and scope of the place, but is also seconded by *Erasmus*, *Calvin*, and *Aretius*. But if any Man will contend, that though *ἡλυσεν* be not here rendred to lie unto (as I have not yet met with an Instance where it is so rendred, when an Accusative is put after it;) yet the other Signification, set in the Margin of our English Bible, is altogether to be admitted (and I confess I have in good Greek Authors found the word

so used) and the place to be rendred; *Why hath Satan filled thy Heart to deceive the Holy Spirit?* This will overthrow the Opinion, touching the God-head of the Holy Spirit: For if the Holy Spirit be God, then will it be all one as if it had been said, *Why hath Satan filled thy Heart to deceive God?* Which seemeth to be Blasphemy; for it importeth, either that God may be deceived, or else that Satan, or at least *Ananias* thought so, otherwise he would not have purposed in his Heart to do it. But what force or use (if this Interpretation of *ἡλυσεν* be admitted) will those words have, *And to keep back part of the Price?* and also those, *While it remained, remained it not to thee?* and being sold, *was it not in thy Power?* For these Expressions argue, that *Ananias* pretended to have received a Command from the Holy Spirit to sell his Farm, and lay down the Price thereof at the Apostles Feet; and so did not deceive, or lie to, but bely the Holy Spirit; and consequently, was guilty not only of Covetousness, in keeping some of the Money back, but also of Blasphemy against the Holy Spirit, in fattering upon the Holy Spirit, that which was injected into his Heart by the unclean Spirit: For he alike blasphemeth the Holy Spirit, who doth with *Ananias* wilfully father the Works of the Devil upon the Holy Spirit, as he who with the Pharisees, *Mat.* 12. 24. wilfully ascribeth the Works of the Holy Spirit to the Devil.

### An Exposition of 1 Cor. 6. 19, 20.

**W**Has? Know ye not that your Body is the Temple of the Holy Spirit that is (or, dwelleth) in you, whom ye have from God, and ye are not your own? for ye have been bought with a Price. Wherefore glorify God both with your Body, and your Spirit, which are God's.

Whereas it is objected by some, out of

this place, that the Holy Spirit is God, in that our Body is said to be his Temple. I answer, that it would follow, could it be proved that our Body is so the Temple of the Holy Spirit, as to be his by the highest Interest, and primarily dedicated to his Honour; for every one will confess our Body to be God's in such a manner. But these things are for

far from being intimated in this Passage, yea that our Body is *at all* his by Interest, or dedicated to his Honour, (both which are here affirmed of God contradistinctly from the Spirit) as that the contrary may from hence not obscurely be evinced. For after the Apostle had hinted in what respect our Body is the Temple of the Holy Spirit, to wit, by Inhabitation (for so much is implied by those words, *that is, or dwelleth in*

*you*; since Descriptions in sacred Writers are not idle and impertinent) he addeth that *we have the Spirit from God*, thereby implying that he is disposed of, and given by God to us, and consequently he is ours by Interest, not we his; and accordingly concludeth from thence, that we ought with our Body to glorify, not *the Spirit*, but *God*, who is openly distinguished from the Spirit, and declared to be the Proprietor of our Body.

### An Exposition of *Matth. 12. 31.*

**A**LL Sin and Blasphemy shall be forgiven unto Men; but the Blasphemy against the Holy Spirit shall not be forgiven.

For the Objection drawn from hence, That the Sin against the Holy Spirit is unpardonable. I answer, that the Sin against the Holy Spirit is not therefore unpardonable, because he is God (for this the Scripture nowhere acknowledgeth; and besides, by the same reason, every Sin against God would be unpardonable:;) but because he that sinneth against the Holy Spirit, doth in the same Act sin against God (for every Sin, against whomsoever committed, is terminated in God) with an high hand, to wit, either by *flandering and opposing* such Works, whereof a Man is convinced in Conscience that God hath wrought them by the Holy Spirit, as the Pharisees did; or by *renouncing and opposing* such Truths, whereof a Man is convinced in Conscience, that God hath revealed them by his Holy Spirit, as the *Renegadoes* did, who are mentioned by the Author to the *Hebrews*, Chap. 10. 25, 26, &c. which things are the greatest Affronts that can be offered to God, who useth the Ministry of the Spirit in none but things of the highest importance, and maketh the clearest Discovery of himself, as to his Power

and Majesty, by him. Hence it cometh to pass, that a Sin against the Father or the Son may be forgiven, but not a Sin against the Holy Spirit, inasmuch as it is also against the greatest Light. For God the Father maketh no Discovery of himself to the World immediately; and Christ, to prove his Authority and Mission from God, appealeth to the Works which he did by the Finger of God, the Holy Spirit; see *Luke 11. 20.* compared with *Mat. 12. 28.* Wherefore I retort this Argument against the Adversaries, as quite subverting their Opinion touching the Godhead of the Holy Spirit: For if the Holy Spirit were God, you would commit no Sin, but what would be against the Holy Spirit, in that all Sins are committed against God, as being the Transgressions of his Law. Again, when we sinned against the Father, we must of necessity also sin against the Holy Spirit, if he be the same God with the Father. For as the Adversaries hold that the Works of the Trinity *ad extra*, that is, *to without*, are common to all three: so must they by the same reason confess, that whatsoever is done to any one of them *ab extra*, that is, *from without*, is also common to all three.

An Exposition of *Iſa.* 6. 9, 10.

**A**ND he ſaid, Go and tell this People, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not. Make the Heart of this People fat, and make their Ears heavy, and ſhut their Eyes; leſt they ſee with their Eyes, and hear with their Ears, and underſtand with their Heart, and convert, and be healed.] Compared with *Acts* 28. 25, 26, 27. *Well ſpoke the Holy Spirit by Iſaias the Prophet, unto our Fathers, ſaying, Go unto this People, and ſay, Hearing ye ſhall hear, and ſhall not underſtand, &c.*

Beauſe that which in *Iſaiab* is attributed to the Lord, is in the *Acts* aſcribed to the Holy Spirit; the Adverſaries hence conclude, that the Holy Spirit is the Lord. Which kind of arguing, though it be very frequent with them, is yet very frivolous; for at this rate I may alſo conclude, that becauſe what is attributed to the Lord, *Exod.* 32. 11. [*Lord, why doth thy Wrath wax hot againſt thy People, which thou haſt brought forth out of the Land of Egypt?*] is in the 7th Verſe of the ſame Chapter aſcribed to Moſes; [*And the Lord ſaid unto Moſes, Go, get thee down, for thy People which thou broughteſt out of the Land of Egypt, &c.*] therefore Moſes is the Lord. And becauſe what is attributed to the Lord, *Iſa.* 65. 1. [*I am ſought of them that asked not for me: I am found of them that ſought me not: I ſaid, Behold me, behold me, unto a Nation that was not called by my Name*], is in the 10th of the *Romans*, Verſe 20. aſcribed to *Iſaiab*: [*But Iſaias is very bold, and ſaith, I was found of them that ſought me not: I was made manifeſt unto them that asked not af-*

*ter me:*] therefore *Iſaiab* is the Lord. And becauſe what is attributed to God, *2 Tim.* 1. 8, 9. [*According to the Power of God, who hath ſaved us, and called us, &c.*] is by Paul attributed to himſelf, *1 Cor.* 9. 22. [*I am made all things to all Men, that I might by all means ſave ſome.*] And to Timothy, *1 Tim.* 4. 16. [*In doing this, thou ſhalt both ſave thy ſelf, and them that hear thee:*] therefore Paul, yea Timothy, is God. If the Adverſaries ſay, that theſe things are otherwiſe aſcribed to the Lord, than to the Men aforeſaid: I answer, This is more than is held forth in the Texts themſelves, which neither expreſs nor intimate any ſuch thing. If they further contend, That though ſuch a thing be neither expreſſed nor intimated in the ſaid Texts, yet other Texts, and the nature of the thing it ſelf, doth ſufficiently teach it. I reply, That I can make the ſame Answer touching the Lord, and the Holy Spirit. But it is well that there is ſuch an intimation in the Texts themſelves; for in the one, the Lord ſpeaketh thoſe things to *Iſaiab* in a Viſion; in the other it is ſaid, that the Holy Spirit ſpoke them by *Iſaiab* to the Fathers. Which twain every one may eaſily perceive to be different, ſince *Iſaiab* only heard thoſe words in the Viſion: For had the Fathers, the People of *Iſrael*, been alſo there, why ſhould God bid *Iſaiab*, go and tell them to the People? Wherefore Paul aſcribeth theſe words to the Holy Spirit, only to intimate, that whatſoever is ſpoken in the Scripture, was recorded by the Inſpiration of the Holy Spirit, and ſo ſpoken by him.

An

## An Exposition of 2 Cor. 3. 17.

**N**OW the Lord is that Spirit.

By that Spirit is here meant the third Person of the HOLY TRINITY, otherwise the Lord, that is, Christ (for the Apostle Paul, by *ô K'et*®, the Lord, doth always, unless he cite some place out of the Old Covenant, understand Christ) will be the Holy Spirit; which is repugnant to the Scripture, wherein there is a plain distinction every-where made between Christ and the Holy Spirit. Understand therefore (what the Expression it self implieth) the same Spirit that was before in the 6th Verse opposed to the Letter, and consequently the Mystery, or hidden Sense of the Law, denoted by the Letter: For thus the word Spirit is also taken, Rom. 2. 29. *Circumcision is*

*that of the Heart, in the Spirit, and not in the Letter. And, Rom. 7. 6. But now we are delivered from the Law, that being dead wherein we are held; so that we serve in the newness of the Spirit, and not in the oldness of the Letter. And, Rev. 11. 8. Their dead Bodies shall lie in the streets of the great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified. Jerusalem is here spiritually, that is mystically called Sodom and Egypt, because of the abominable filthiness thereof, and cruelty towards the People of God. Wherefore the sense of the words of Paul is this, namely, That the Lord Christ is the Mystery, Life, Scope, and Kernel of the Law, as being both foretold therein, and prefigured by the Ceremonies thereof.*

*Am.*



## An Answer to the Grand Objection of the Adversaries, touching the supposed Omnipresence of the HOLY SPIRIT.

**A**fter I had thorowly sifted this Controversy, I found that the Adversaries, who so much cry down Reason, saying, That we must renounce it when we speak of Divine Mysteries, and simply rest in the Words of the Scripture; do notwithstanding, in the upshot, wave the Scripture, as giving a very uncertain testimony to their Doctrine in this Point, and ground themselves on the meer conjectures of their own Reason. For thus they argue: The Holy Spirit, if he were not Omnipresent, and consequently God, could not inspire and dwell in so many Men at one time.

For answer hereunto, I will only ask them one Question, which if they resolve, I will then tell them how the Holy Spirit, though he be not Omnipresent, may inspire all the faithful in the World at one time. Our Saviour, in the 4th of Mark, explaining the Parable of the Sower, saith, in Verse 15. *And these are they by the Way-side, where the Word is sown: but when they have heard, Satan cometh immediately, and taketh the Word that was sown in their Hearts.* Suppose now that the Seed of the Word be sown in ten thousand places at one time, as it happeneth on every Lord's Day; How can Satan, whom the Adversaries will deny to be Omnipresent, come and immediately snatch the Word out of the Hearts of the greatest part of the Hearers? The same Resolution that they shall give to this Question, I will apply to their own Objection. If this be not sufficient, take yet more Proofs, that may seem to evince the Omnipresence of the unclean Spirit.

Thus is he said to have been a lying Spirit in the Mouth of four hundred false Prophets, 1 King. 22. 22, 23. (and there is the same reason between four Hundred, and four Millions.) Thus is he said to hold the Impenitent (who make the greatest part of Mankind) in his Snare, and to take them captive at his Will, 2 Tim. 2. ult. To blind the Minds of them that believe not, 2 Cor. 4. 4. To dwell in the Ungodly, Rev. 1. 13. To shew the Wicked whatsoever they practise, John 8. 38. Yea, to deceive the whole World, Rev. 12. 9. & 20. 2, 3. If they dare not, for all this, to affirm the unclean Spirit to be Omnipresent, Why do they on less ground conclude the Omnipresence of the Holy Spirit, especially when the Scripture so plainly testifieth that he changeth place, as John 15. 26. *But when the Advocate is come, whom I will send you from the Father, the Spirit of Truth which proceedeth (or, goeth out) from the Father, he shall testify of me.* How could the Holy Spirit be sent, and go out from the Father to the Disciples, if he were already with them, and could not but stay with the Father? Gal. 4. 6. *Because ye are Sons, God hath sent out the Spirit of his Son into your Hearts, crying, Abba, Father.* This sheweth that the Spirit was not in their Hearts before, otherwise he needed not to be sent out into them. 1 Pet. 1. 12. *The things which are now reported unto you, by them that have preached the Gospel unto you, with the Holy Spirit sent down from Heaven.* Could the Holy Spirit be sent down from Heaven, if he were already upon the Earth, and continued still in Heaven? For, that the coming of the Holy Spirit down from Heaven

is properly to be taken, appeareth by the very sight, in that *John the Baptist did see the Spirit descending from Heaven in a bodily Shape like a Dove, and he abode on Christ*, John 1. 32. compared with *Luke 3. 21, 22.* where the words of the Scripture are diligently to be heeded; for it is not said, that *the bodily Shape did descend*, but *the Spirit in the Shape*: So that the descent did primarily, and by it self, agree to the Holy Spirit; but in a secondary way, and by accident, to the shape which he had assumed. Now is it possible to descend out of Heaven to the Earth, and not change place? Or is there any thing better than an ocular Demonstration to evince a change of place? Certainly, if notwithstanding all this, and much more which may be alledged, it is yet true that the Holy Spirit doth not go from place to place: What assurance can I have, when the Scripture saith, of any one whomsoever, *that he is sent, or cometh down, or goeth out*, that he moveth from one place to another, and doth not abide where he was before? Neither is it rightly done by the Adversaries, when against so many evident Scriptures they alleadg one obscure Passage, *Psal. 139. 7, 8. Whither shall I go from thy Spirit? or whither shall I flee from thy Presence? If I ascend up into Heaven, thou art there: If I make my Bed in Hell, behold thou art there.* For, to omit that the Psalmist, as the precedent and subsequent words, yea, the Passage it self cited at large doth shew, intendeth only to prove the Omnipresence of God himself, and not of his Spirit; and that divers of the very Adversaries, as namely the Divines of the Assembly in their Annotations on this place, do by Spirit here understand the Knowledge or Power of God, and not the Holy Spirit: Should it be granted that these words, *Whither shall I go from thy Spirit?* are meant of the Holy Spirit, yet do they import no more, than that David could go into no place, but the Spirit could be there with him; and so signify, not that he is in all places at one time, but can be in them at several times, accordingly as David should come into them.

Again, should it be further granted, (what the Adversaries are not able to evince) that David's meaning is, that he could go into no place where the Spirit was not present; yet would not this presently argue, that he was there present in his Person or Substance, (as the Adversaries conceive, when they say, that he is Omnipresent, and therefore God) since it is sufficient for the Truth hereof, that he is in every place by his Knowledge; so that a Man can be in no place whatsoever, but the Holy Spirit will know where he is. This Omnipresence, which I verily believe belongeth to the Holy Spirit, doth not hinder him to go from one place to another. Yea, whosoever diligently looketh into David's words, shall find that he intended in this Psalm to assert no other Omnipresence to God himself, than that of Knowledge and Power. For he openly speaketh of the Knowledge of God in the first six Verses, saying in the second of them, *Thou understandest my Thoughts afar off.* Which implieth that the Person or Substance of God himself was not upon the Earth with David, otherwise he would understand David's Thoughts near at Hand, and not afar off. But in the tenth Verse, which is an Explication of the three preceding ones, he speaketh of the Hand of God, whereby is wont to be understood his Power. Afterwards, vers. 11, and 12. he returneth to the Knowledge of God, whereof he had before spoken. Moreover, the main current of the Scripture runneth that way, and plainly intimateth, that the Person, or Substance, or Shape of God, (I speak the Language of the Scripture; see *Job. 13. 7. Will ye accept his (God's) Person? will ye contend for God?* Heb. 1. 3. *Who bring the Brightness of his (God's) Glory, and express Image of his Person (Gr. Substance)* John 5. 37. *And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his Voice at any time, nor seen his Shape:*) is no where else but in Heaven. Neither let the Adversaries reply, That if I ascribe an universal Knowledge of Humane Affairs to the Holy Spirit, this very thing will evince him to be God.

God. For, first, I have already excepted the searching of the Heart, proving, in the twelfth Argument, that it agreeth not to the Holy Spirit. Secondly, Had the Holy Spirit an Universal Knowledge, as of other things, so also of the Heart, yet would not this prove him to be God, unless he had this Knowledge originally and of himself. For it is apparent from the Scripture, *John* 5. 22. that God hath given all Judgment unto Christ, and consequently all Knowledge, without which that Judgment cannot be managed. But if he hath given all Knowledge unto Christ, he can as well give it to the Holy Spirit: Wherefore, let the Adversaries, when they are driven from their Opinion, by that invincible Argument drawn from the Intercession which the Holy Spirit is said to make for the Saints, cease to take up the same Weapon, and contend, that the Holy Spirit, inasmuch as he maketh Intercession for the Saints, must needs know all their Wants, and so be God. For is not Christ also said to make Intercession for the Saints? and doth he not intercede with God as a Man, and so as a Man know all their Wants? But if Christ, as a Man, and so as a Crea-

ture, maketh Intercession unto God for the Saints, and knoweth all their Wants, why not the Holy Spirit also, though he be a created Spirit, and not God?

As for the dwelling of the Holy Spirit in so many Persons, though I might forbear to shew in what manner this is done, until the Adversaries had answered my Query, yet will I (for the satisfaction of such as are studious of the Truth) here declare it. He dwelleth therefore in all the Saints dispersed through the whole World, not in his Person or Substance, for then his Person or Substance would fill the World, and dwell in all Men a-like, whereas the indwelling of the Holy Spirit is by the Scripture made a peculiar Priviledg of the Saints, *Rom.* 8. 9. *But ye are not in the Flesh, but in the Spirit, if so be (or for) the Spirit of God dwelleth in you. Now if any Man have not the Spirit of Christ, he is none of his.* Wherefore he dwelleth in them by his Gifts, or Effects, (since no other dwelling can be imagine!) which is an Expression frequent in the Writings of the Adversaries themselves, but that they are wont to forget it when they reason about the Godhead of the Holy Spirit.

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F I N I S.

A  
**Confelsion of Faith**  
Touching the  
**Holy Trinity,**  
According to the  
**SCRIPTURE.**

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Gal. 1. 8, 9. *But if we, or an Angel from Heaven (how much more, if Fathers, or Councils?) preach any thing unto you, besides what we have preached unto you, let him be accursed. As we said before, so say I now again, If any one preach any thing unto you, besides what ye have received, let him be accursed.*

- 1 Joh. 2. 24. *Let that therefore abide in you, which ye have heard from the beginning: if that which ye have heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.*

(John Biddle)

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## The P R E F A C E.

**T**Hough we might justly renew the old Complaint, That Truth is a Stranger in the Earth, even in respect of sundry things exceedingly importing the good of Human Society, yet shall we find, upon a diligent Examination of the matter, that this wayfaring condition of Truth hath in nothing more disclosed it self, than in the Knowledge of the true God. For to omit the sudden and general Revolt of the Nations to Idolatry, how unstable and fleeting was this Knowledge even in Israel it self, tho God had chosen that Nation above all others to be his People? The History of the Old Covenant every where relateth how the Israelites went a whoring after Idols, and could by no means be held close to the Lord their God. And it had been well for us, if this Fickleness of retaining God in Knowledge had not seized Christians also, as formerly it did the Jews. But not only the History of by-past Ages, but even the Experience of our own Times, abundantly sheweth, how deeply Christians themselves are guilty of making a Defection from the true God, being so thickned on their Lees, that (did we not look unto the mighty Power of God, who only doth wondrous Works) we should conceive it utterly impossible to clarify them from the Filth of their Superstition. For tho Luther and Calvin deserve much Praise for the Pains they took in cleansing our Religion from sundry Idolatrous Pollutions of the Roman Antichrist, yet are the Dregs still left behind, I mean the gross Opinion touching three Persons in God. Which Error not only made way for those Pollutions, but lying at the bottom corrupteth almost our whole Religion. For first, it introduceth three Gods, and so subverteth the Unity of God, so frequently inculcated in the Scripture. Neither is it enough for the salving of this Absurdity, to say with Athanasius, that tho the Father be God, the Son God, the Holy Spirit God; yet there are not three Gods, but one God: For who is there (if at least he dare make use of Reason in his Religion) who seeth not, that it is as ridiculous as if one should say, Peter is an Apostle, James an Apostle, John an Apostle, yet there are not three Apostles but one Apostle? If the word God, taken for the most high God (as here it is) be predicated of three, it is an Universal (since not only Aristotle, but common Understanding sheweth that to be an Universal, which may be predicated of many; that a singular, which cannot so be predicated) and consequently there are three Gods; even as the word Apostle being as



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universal, and predicated of three, it unavoidably follows that there are three Apostles. Secondly, it hindreth us from praying according to the Prescript of the Gospel. For how can any Man pray to God through his Son Jesus Christ, as the Gospel directeth us to do, if God be not the Father only? Did God consist of the three Persons, would it not, when he invocated God, be all one as if he should say, O Father, Son, and Holy Spirit, give me what I ask, through thy Son Jesus Christ; and so Christ be the Son not only of the Father, but also of the Holy Spirit, yea of himself? Again, how can any Man ask of God the Gift of the Holy Spirit, if God be not the Father only, or at most, the Father and the Son? Would it not, when he invocated God, be all one as if he should say, O Father, Son and Holy Spirit, give me your Holy Spirit, and so the Holy Spirit be the Spirit, not only of the Father and the Son, but also of himself? Wherefore let him that entereth into any of our Churches to partake of the Publick Worship but observe, and he shall find that the Ministers in their Prayers do by God, mean no other but the Father; for they usually close up their Petitions, desiring God to grant what they have begged, for the sake or Merits of his Son Jesus Christ; thereby plainly giving us to understand, that by God, they meant the Father only. Which very thing, were there nothing else, doth abundantly shew the falsity of their Opinion touching three Persons in God. Since after they have most virulently cried out both in the Pulpit and Press against the Opinion of one God the Father, they do notwithstanding continually make use of the same in their Prayers, and cannot do otherwise. Thus having one while told Men that once in Christ, and ever in Christ, they do another while bid them take heed of back-sliding, shewing them to that purpose the great danger they are in of being drawn away from Christ. Neither let the Adversaries, to evade this great Difficulty, say, that when they pray unto God, through his Son, or for his Spirit, by God is meant but one of the three Persons in the Godhead, namely the Father. For first, this is to beg the Question; since to say that God is put for one of the three Persons in the Godhead, is to take for granted that there are three Persons in the Godhead. The contrary whereof is proved by the Argument which we have alledged. Neither will it be amiss by the way to give notice, that when the Controversy is about the supream Deity of the Son and Holy Spirit, the Adversaries commonly answer by begging the Question. For instance, if it be argued, that the Son cannot be the most high God, because he can do nothing of himself, because all Authority in Heaven and Earth hath been given to him, because the Father is greater than he: it is presently answered that these things are spoken of Christ according to his Human Nature only. Whereas this is to take for granted that Christ hath another Nature besides his Humane Nature, namely, the Nature of the most high God; and so to beg  
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the Question. Again, when it is urged that the Holy Spirit is not the most high God, because he also speaketh not of himself, is sent down from Heaven, maketh Intercession for the Saints with Groans unutterable. The usual Answer is, that these things are spoken after the manner of Men; or, as the Learned phrase it, *ὡς ἄνθρωποι λέγουσιν*, whereby that is attributed to God, which doth not indeed agree to him, but only to Man. Whereas this also is to take for granted that the Holy Spirit is God, and so to beg the Question. But secondly; Were it true that there are three Persons in the Godhead, yet could not the word God be appropriated to one of them, all Appropriation being founded upon some Excellency and Prerogative that one hath above the rest, who are otherwise of the same sort. Which here cannot have place, because the Adversaries hold, that every Person of the Trinity is equally God with the others, and that none of them is either before, or greater than another. And indeed, it is impossible to conceive how any one should any way have any Excellency and Prerogative above him that is the most high God. Thirdly, were it granted that the word God taken for the most high God, is appropriated to one of the three Persons in the Godhead, yet could it at no hand be made use of to distinguish him from the other Persons. For how should a word, equally common unto three, not only be appropriated to one of them, but also be set to distinguish him from the others; since every one can tell that that which is to distinguish and difference one from another, must not be something common unto both, but peculiar to one above the other? Wherefore I desire the Adversaries to confirm this way of distinguishing, which is so rife amongst them, by a like Example taken either out of the Scripture, or out of some approved Author. But if they be destitute of Examples, let them at least alledge some sufficient Reason to evince, that tho such distinguishing be not usual, yet it is sutable enough.

In the third place; This Tenet of three Persons in God, prohibiteth us to love and honour him as we ought. For the highest Love and Honour is due to him who is the most high God. But such Love and Honour can be exhibited to no more than one Person. For Demonstration, the highest Love and Honour is to be loved and honoured for himself, and all others for him. As the highest Good is that which is desired for it self, and all others for it. Suppose now (what I conceive will easily be granted; if not, the Scripture it self will extort it, which giveth the Title of Most High to the Father, and thereby differenceth him both from Christ and the Holy Spirit; see Luke 1. 32, 35.) suppose, I say, that the Father is to be loved and honoured with the highest Love and Honour; then must he be loved and honoured for himself, and all others for him. If all others, then also the Son and Holy Spirit. But if the Son and Holy Spirit be loved and honoured for another (as indeed the very Appellations of the Son and Spirit of God imply that the one was begotten, the other breathed from God, and so are beholden

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beholden to another for their Being, and consequently for the Love and Honour given to them) then are they not loved and honoured with the highest Love and Honour, and so are not the most High God, in that whosoever is the most High God, ought to be loved and honoured in this manner, otherwise some other would have a Pre-eminence above him who is the most High God; which every one easily perceiveth to be contradictionary. And blessed be God, who hath not left us to an uncertainty herein, having plainly told us that Christ is therefore to be honoured as the Father (it doth not say, as much as the Father) not because he hath the same Essence, and so is the same God with the Father, but because the Father hath given him all Judgment, Joh. 5. 22, 23. and also delivers this as a general Rule, that whosoever loveth him that begat, loveth that also which is begotten of him, 1 Joh. 5. 2. making the Love to the Father the ground and reason of the Love to the Son; and consequently, the Love which we bare to Jesus Christ, to spring from the Love we bare to God the Father, who hath given to him both his Being and Dignity, and whatsoever else is lovely in him (as indeed there is nothing in him but what is very lovely.) As for the Holy Spirit, tho much Love and Honour is without question due to him, he being the Person to whom, under God and Christ, we are most beholden, as receiving from him the greatest Benefits, yet are we no where in the Scripture expressly enjoined to love and honour him, (howbeit many, preferring such a Doxology as was devised by Men, before that which is proposed by God himself in his Word, commonly ascribe Honour and Glory to the Holy Spirit together with God; which is the less to be wondered at, in as much as others stick not to ascribe Honour and Glory to the Virgin Mary together with God;) and therefore what Love and Honour we are to exhibit unto him, is with great wariness to be collected out of the Scripture, which not only saith that He is of God, 1 Cor. 2. 12. and so dependent on God for his Being; but also glorifieth Christ, in that he receiveth of his, and declareth it to the Apostles, Joh. 16. 14. and so is dependent not only on God, but also on Christ for his Knowledg in the Mystery of the Gospel, and therefore is inferior to our Lord Christ Jesus. Which is also further evident by the Benefits which we receive from the Holy Spirit. For whereas he distributeth to us sundry Spiritual Gifts, as Tongues, Prophecy, Miraculous Cures, &c. 1 Cor. 12. 8, 9, 10. Christ conferreth upon us Remission of Sins, Acts 10. 43. Col. 3. 13. He is the Earnest (or rather Pledg) of our Heavenly Inheritance, Eph. 1. 13, 14. Christ the Bestower of the very Inheritance it self, Mat. 25. 34. Luke 22. 29. Johu 17. 2. He assureth us that we are the Children of God, Rom. 8. 16. Christ giveth us the Priviledg to become the Children of God, Joh. 1. 12. He is given to us upon our Repentance, Acts 2. 38. Christ giveth us the very Repentance it self, Acts 5. 31.

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*In the fourth place, This Assertion of three Persons in God, thwarteth the common Notion that all Men have of God. For our very Understanding suggesteth to us, that God is the same with the first Cause of all Things, he only being of himself, and all others from him. But if any Man, to uphold a prejudicate Opinion, will deny the Dictate of his Reason, he shall be pressed with the Authority of the Scripture in this behalf; for the Apostle, Rom. 11. 36. saith, That of him, (God) and by him, and for him are all things. This being so, go they not about to deprive us of our Understanding, and that in a thing of the greatest importance, even the knowledg of God himself, who bear us in hand that the other two Persons besides the Father are also the most High God, when the very Appellations that are given to them, do (as we formerly hinted) clearly intimate that they have their Being from the Father, and so are caused by him? But can they be the first Cause of all things, who have themselves been caused by another? or, are not they caused by another, who are begotten from him?*

*Fifthly; This Error is the main Stumbling-block that keepeth the ancient People of God, the Jews, from entering into the Church of Christ, inasmuch as they conceive it to be the genuine Doctrine of the Christian Religion it self. For they having formerly smarted for their Idolatry, are now grown exceeding cautious of any Tenet looking that way. But this, as we have shewn before, and the Jews well enough perceive (who therefore, amongst sundry other things, chiefly object against Christians the common Doctrine of the Trinity) maketh three Gods. Wherefore, tho the Jews have been justly punished by God with long Blindness and Hardness of Heart, for not receiving our Lord Jesus, when he was sent unto them; yet is it observable that this hath not come to pass without the great fault of Christians also, who quickly turning aside from the straight and easy way of believing in God, set down in the Scripture, and (according to the inbred Curiosity of Men) hunting after Obscurities, have by the cunning of Satan lost themselves in the endless mazes of Error and Superstition; and erecting a new Babel, confounded the pure and plain Language of the Holy Spirit with their Trinunities, Coessentialities, Modalities, eternal Generations, eternal Processions, Incarnations, Hypostatical Unions, and the like monstrous Terms, fitter for Conjurers than Christians, especially such as profess to reject the Inventions of Men, and keep themselves wholly to the Word of God.*

*Sixthly; This Doctrine prohibits the Accomplishment of that which God long since promised by the Prophet Zechariah, Chap. 14. 9. In that day the LORD shall be one, and his Name one, (for so ought the words to be rendred according to the Hebrew.) And I the rather mention this, because our Nation hath by solemn League and Covenant engaged it self to promote this very thing, making use of the Prophet's words in the close of the second Article of the Covenant.*

*now,*

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now, ye that so much inculcate the Covenant, thundring out in your Pulpits the Judgments of God against the Breakers thereof; tell me whether ye of all Men are not most guilty of infringing it, and that in the most important Article thereof? Do not ye stify contend that the LORD is three (tho there be not so much as one Scripture that saith so) and accordingly call him Deum Trinum; and that his Name is not one, but three, even the Father, the Son, and the Holy Spirit? And am not I, who on the contrary maintain that the LORD is one, not three, and to that purpose alledg most expresse Scriptures, as namely that, Mark 12. 29. Hearken, O Israel, the LORD our God, the Lord is one (for so should the place be rendred, both because the word one is in the Greek set after the word LORD, and also because the Hebrew word Jehovah, for which LORD is here put, being a proper Name, cannot have the word one construed before it;) and that his Name is one, even the Father, as innumerable places of the Scripture testify. For how often doth the very Apostle Paul wish Grace and Peace from God the Father? and where doth either he or any other sacred Writer, use such an Expression as that of God the Son, or God the Holy Spirit? Am not I, I say, the Object of your Hatred for doing thus, and so in effect for keeping the Covenant? and do ye not therefore go about to kill me? Cease therefore any longer to cry, The Covenant, The Covenant, unless ye keep closer to the scope thereof, and using all diligence, enquire after the true God, who he is, and how he must be worshipped? To further which Enquiry, or rather to lead you directly to the knowledge of the thing it self, I have here presented you with a Confession of Faith touching the holy Trinity, exactly drawn out of the Scriptures, with the Texts alledged at large, that so you may the better judge how suitable the same is to the Word of God. Neither have I other aim in the Publication thereof, than to restore that pure and genuine Knowledge of God delivered in the Scripture, and which hath for many hundred Years been hidden from the Eyes of Men by the corrupt Glosses and Traditions of Antichrist, who hath instead thereof obtruded upon them I know not what absurd and uncouth Notions, bearing them in hand that Ignorance is the Mother of Devotion, and that they then think and speak best of God, when their Conceits and Words are most irrational and senseless. By which means, having renounced those Quiddities and strange Terms that have vitiated the simplicity of the Scripture, and having laid asleep the Contentions arising from them, we shall at length unanimously with one Mouth glorify the God and Father of our Lord Jesus Christ. Amen.

JOHN BIDDLE.

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A  
CONFESSION of FAITH

Touching the

**Holy Trinity,**

According to the

S C R I P T U R E.

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ARTICLE I.

**I** Believe, That there is one most High God, Creator of Heaven and Earth, and first Cause of all things pertaining to our Salvation, and consequently the ultimate Object of our Faith and Worship; and that this God is none but the Father of our Lord Jesus Christ, the first Person of the HOLY TRINITY.

Joh. 17. 3. *This is Eternal Life, that they know thee (Father) the only true God, and Jesus Christ whom thou hast sent.* Observe here in the First Place, that our Saviour Christ, setting down those Persons, in the knowledge of whom eternal Life consisteth, makes no mention of the Holy Spirit; whereas, if he were God, the knowledge of him would be as

necessary for the attainment of Eternal Life as that of the Father. Secondly, He so describeth the Father, as that he makes him the only true God, thereby manifestly excluding any other Person whatsoever from being the true God. Thirdly, as for himself, he doth not say that it is Eternal Life to know him as eternally begotten, and co-essential to the Father, (both which are contradictory in themselves, and un-heard of in the Scripture) but only as sent by the Father, and consequently such a one as by his Will, and in his Name manageth the business of our Salvation. 1 Cor. 8. 5, 6. *Though there be that are called Gods, whether in Heaven, or on Earth, as there are many Gods, and many Lords; yet to us there is but one God, even the Father, of whom are all things, and we to him; and one Lord, even Jesus Christ, by whom are all things, and we through him.* In this Passage Christ is in express terms excluded from being that one God of Christians,



ans, and the Holy Spirit in general terms excluded from being that one God, or that one Lord; wherefore if we give such credence to the Apostle as we ought, and had not rather hearken to *Athanasius* than to *Paul*, we will with *Paul* confess, that that one God of Christians is no other than the Father of our Lord Jesus Christ, Eph. 4. 4, 5, 6. *There is one Body, and one Spirit, even as ye have been called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is over all, and among all, and in you all.* Which Passage of the same Apostle clearly intimates the different Nature, Order, and Dignity of the three Persons of the *HOLY TRINITY*, and was written for that very end: For when he saith, that there is one Spirit, he must mean either one *created*, or one *uncreated* Spirit, since (whatsoever some talk to the contrary) no other kind of Spirit is conceivable: Not one *uncreated* Spirit, for so there will be another *uncreated* Spirit besides God (which is absurd) since this Spirit here is plainly and purposely distinguished from God; wherefore he meaneth one *created* Spirit: But if so, then there is simply one *created* Spirit, or one *created* Spirit by way of excellency only; not simply one *created* Spirit, for the Scripture elsewhere mentions seven Spirits of God attending on him, Rev. 1. 4. which *Bala, Drusus* and *Mede* confess to be meant of seven principal Angels; and the Divine Author to the Hebrews saith of the Angels in general, *That they are all ministering Spirits*, and consequently *created* Spirits. It remaineth therefore that there is one *created* Spirit by way of excellency only, which is the Holy Spirit. In like manner, when the Apostle saith, there is one Lord, he must mean either one *made*, or one *un-made* Lord, since by the confession of all, there is no Medium: not one *un-made* Lord, for then there will be another *un-made* Lord besides God (which is absurd) since this Lord is also here plainly and purposely distinguished from God; wherefore he meaneth one *made* Lord: But if so, then there is either simply one *made* Lord, or else one *made* Lord by way of Ex-

cellency only; not simply one *made* Lord, for so there are many Lords, as not only the Apostle, but Experience it self testifieth. It remaineth therefore that there is one *made* Lord by way of Excellency only, which is Jesus of Nazareth, who after he had been crucified by the Jews, was raised up from the Dead, and exalted to the right Hand of God, and by him made Lord and Christ; as *Peter* in the beginning of the Gospel, when the Holy Spirit was fallen on him, plainly testifies, Acts 2. 22, 23, 33, 36. Wherefore since neither the Holy Spirit is an *uncreated* Spirit, nor the Lord Jesus an *unmade* Lord, neither of them, but the Father only is God (I mean, with the Apostle *Paul* himself, God by way of Excellency; for otherwise he confesseth that there are many Gods, 1 Cor. 8. 5.) Mat. 24. 36. *But of that Day, and that Hour knoweth none, no not the Angels in Heaven, but my Father only.* If the Father only sometimes knew the Day of Judgment, then neither the Son (who take him how you will, is not the Father, and therefore openly confesseth himself to be ignorant of it, Mark 13. 32.) nor the Holy Spirit knew it, and consequently neither of them is the most High God; since he doth, and ever did know all things. Rom. 15. 6. *That ye may with one Mind, and one Mouth glorify God, even the Father of our Lord Jesus Christ.* James 3. 9. *Therewith bless we God, even the Father: and therewith curse we Men, who were made after the likeness of God.* John 6. 27. *Labour not for the Meat that perisheth, but for that Meat which endureth to Eternal Life, which the Son of Man shall give to you: for him hath the Father sealed, the God, (so the Original hath it.)* In these three Passages, God (that is, by the confession of all, the most high God) is by the Scripture it self interpreted the Father, and therefore none but he can be God. John 8. 54. *Jesus answered, If I honour my self, my Honour is nothing: it is my Father that honoureth me, whom ye say that he is your God.*

You see here who was the God that the Jews worship'd, namely the Father; and herein there is no difference between them and Christians, since the Apostle *Paul* testi-

fied,

fieth, 2 *Tim.* 1. 3. *That he served God from his Fore-fathers*; that is, the same God which he had received from the Jews his Fore-fathers. See also *Acts* 3. 13. and *chap.* 5. 30, 31. and *chap.* 22. 14. In which three places the Father is called *the God of Abraham, the God of Isaac, and the God of Jacob*; and by that Appellation distinguished from the Son; which could not be, if the Son were the same God with the Father, since common things do not distinguish, but such as are proper: But if the Son be not the same God with the Father, much less the Holy Spirit, since the Scripture abundantly witnesseth that he is sent and disposed of by the Son. *Neh.* 9. 6. *Thou, even thou art LORD alone; thou hast made Heaven, the Heaven of Heavens, with all their Host, the Earth, and all Things therein.* Observe here that the *Levites* do not say, *Ye, even ye are Lord*, but *Thou; even thou art Lord alone*; intimating that one Person only is the most high God, for the word [*Thou*] denoteth a single Person: And this is the perpetual Doctrine of the whole Scripture. But if one Person only be the most High God, this Person must of necessity be the Father, since he, by the confession of all sides, is the most High God. Neither doth that passage, *Gen.* 1. 26. wherein God saith, *Let us make Man*, any whit contradict this Truth. For doth it follow from thence that there are several Persons in God? Might I not by the same kind of arguing conclude, that because Christ, *Mark* 4. 30. saith, *Whereunto shall we liken the Kingdom of God, and with what comparison shall we compare it?* and *John* 3. 11. *Verily, verily I say unto thee, We speak what we know, and testify what we have seen, and ye receive not our Testimony*: therefore there are several Persons in Christ? And also, because *Paul*, 2 *Cor.* 10. 1, 2. saith, *Now I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: I say, I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to be bold against some, who think of us, as if we walked according to the Flesh*: therefore there are several Persons in *Paul*? The utmost that

can be concluded from this passage of *Genesis*, is, That there was some other Person with God, whom he employed in the Creation, as of other Things, so of Man. Which Person had been before mentioned by *Moses*, verse 2. where he saith, *The Spirit of God moved upon the face of the Waters.* Thus it is said of the Lord, *Psal.* 104. 30. *Thou sendest forth thy Spirit, they are created: and thou renewest the face of the Earth*: and *Job* 26. 13. *By his Spirit he hath garnished the Heavens; his Hand hath formed the crooked Serpent.* Observe by the way, that these Scriptures plainly intimate that the Spirit was but the Instrument of God in creating Things, since God is said to have garnished the Heavens by him, and that he was sent by God to that purpose, and so ministred unto him. Moreover, the wife *Elibu* saith, *Job* 33. 4. *The Spirit of God hath made me, and the Breath of the Almighty hath given me Life.* Which plainly sheweth that the Spirit had a hand in creating Man. It was the Spirit therefore, and he only, to whom God said, *Let us make Man.* For had the Son of God, Christ Jesus, been also employed in creating *Adam*, would not he likewise have been mentioned in the History of the Creation? was it not as material, and altogether of as great consequence for *Moses* and the *Jews* to have known, that the Son of God, Christ Jesus, was employed by God in creating *Adam*, as the Holy Spirit? But it is well that the Holy Scripture, whilst it attributeth Creation unto Christ, doth, what by the Nature of the Thing it self, what by the Circumstances of the Places, what by express Words, signify that it is meant not of the first and old Creation, but of the second and new, consisting in the reduction of Things to a new State, Condition, or Order. Otherwise, had he at first created *Adam*, how could he himself say, *Mat.* 19. 4. *And he (Jesus) answered and said unto them, Have ye not read; that he which made them (Adam and Eve) at the Beginning, made them Male and Female?* Is not that Description, *He that made them*, &c. made use of to distinguish God from Christ? And doth not Christ here take it for granted,

together with the *Pharisees*, that not himself, but another created Man? Again, how could *Peter* say, 1 Epist. 1. 20. Who (Christ) *verily was fore-ordained*, (Gr. fore-known) *before the Foundation of the World*. Had Christ then had a Being? Are not those things only fore-known, that are to come, and not already in being? Thirdly, How could *Paul*, Rom. 5. 14. say, *After the similitude of Adam's Transgression, who is the Figure (or, Type) of him that was to come*, (or, that was to be, as the Gr. Expression  $\delta \nu \pi \sigma \tau \epsilon \rho \mu \epsilon \lambda \lambda \omicron \nu$ ) doth signify:) had Christ then not only had a Being, but created Adam? was Adam a Type of him that created him? was he that created Adam, as yet to be? can it be said of any one, that he is to be, whose Person doth already exist?

This which we have spoken of the Holy Spirit, that he was present at the Creation of the World, and is included when God said, *Let Us make Man*, doth clear those other Passages of the Scripture, where the like Expression is used; as Gen. 3. 22. And the Lord God said, Behold, the Man is become as one of Us, to know good and evil. Gen. 11. 6, 7. And the Lord said, Behold, the People is one, and they have all one Language: and this they begin to do, and now nothing will be restrained from them, which they have imagined to do. Go to, let Us go down, and there confound their Language, that they may not understand one anothers Speech. Isa. 6. 8. Also I heard the Voice of the Lord, saying, Whom shall I send, and who will go for Us? For it ought surely to be understood, that by Us in all these places, is meant the Lord with his Spirit; seeing the Spirit is elsewhere called the Spirit of Knowledge, Isa. 11. 2. and said to give diversity of Tongues, 1 Cor. 12. 10, 11. Acts 2. 4. and *Isaiah* himself testified, That both the Lord and his Spirit had sent him, chap. 48. 16. It is also easy to conceive that by Wisdom, Prov. 8. is meant the Spirit of Wisdom; for so is the Holy Spirit denominated by *Isaiah*, chap. 11. 2. and whosoever shall exactly consider what is spoken of the Holy Spirit in this passage of *Isaiah*, and in the History of the Creation, and

elsewhere in the Scripture, and compare it with what is spoken of Wisdom, Prov. 8. especially if he further add what is more amply declared in the 7, 8, and 9, chapters of the Wisdom of Solomon, and in the first and 24th chapters of *Siracides*, will perceive that as by Wisdom is meant a most excellent Creature, so that Creature is the Holy Spirit.

Finally, This intimateth to us, why the said *Elihu*, Job 35. 10. speaketh on this wise, But none saith, Where is God my Maker, (Heb. *Makers*) who giveth Songs in the Night? The word *Makers* implyeth that more than one Person made Man, though in a different order of Causality. But inasmuch as God is said to be the *Makers*, this intimateth that whatsoever Power of making was in any other Person employed in that Work, it proceeded from God; so that upon the matter God was the *Makers*.

#### ARTICLE II.

**I** Believe, That there is one chief Son of the most High God, or Spiritual, Heavenly, and perpetual Lord and King, set over the Church by God, and second Cause of all Things pertaining to our Salvation, and consequently, the intermediate Object of our Faith and Worship: and this Son of the most High God is none but Jesus Christ, the second Person of the HOLY TRINITY.

Luke 1. 32. He (Jesus) shall be great, and shall be called the Son of the most High. Where note, that the Son is not equal to the Father, as the very Son himself openly professeth, John 14. 28. where making a comparison, not between any Nature of his that was not a Person, but between his own very Person, and that of the Father, he saith expressly, My Father is greater than I. Note, I say, that the Son is not equal to the Father; otherwise the Epithet of *Most High* could

not be appropriated to the Father, and put to distinguish him from the Son, (as neither could it afterwards, ver. 34. be made use of to distinguish Him from the Holy Spirit, if the Holy Spirit were equal to the Father) for how can an Expression a-like common to twain, be apt to distinguish one from the other? How is the Father, and that contradistinctly to the Son, *the Most High*, if the Son be *as high* as He? Though some from that mistaken Text, *Phil. 2. 5, 6, 7, 8.* would infer the contrary, and so contradict the express words of Christ himself. Whereas, if the place be rightly considered, it maketh against them; the Words and Sense being thus: *Let this Mind be in you, which was also in Christ Jesus; who being in the form of God, (for the exercise and demonstration of Divine Power, whereby he wrought Miracles in as free and uncontrolled a manner, as if God himself had been on the Earth) thought it not Robbery (or, a Prey) to be equal with God: (that is, did not esteem this Equality of his with God, consisting in the free exercise of Divine Power, to be a Prey, by holding it fast, and refusing to let it go, as Robbers are wont to do when they have got a Prey, or Booty: but (Gr.) emptied himself, (in making no use of the Divine Power within him, to rescue himself out of the Hands of the Officers sent to apprehend him) and took upon him the form of a Servant; (in suffering himself to be apprehended, bound, and whipt, as Servants are wont to be) being made in the likeness of Men, (that is, ordinary and vulgar Men, who are endued with no Divine Power.) And being found in fashion, (or, habit) as a Man, (that is, in his outward Quality, Condition, and acting no whit differing from a common Man,) He humbled himself, and became obedient unto Death, even the Death of the Cross.* Now that this place doth not speak of an Incarnation, or Assumption of Humane Nature, (as they term it) nor of such an Equality as is commonly conceived, is evident from all the Circumstances. For first, The Scope of the Apostle is to exhort the *Philippians* to Humility, and that they would do nothing out of

vain-glory. To which purpose, he setteth before them the Example of Christ Jesus. And therefore the Act of Christ which he doth exemplify, must be manifest. Since Examples are won't to be taken only from such things as are manifest. But to whom was or could that Incarnation, which Christians commonly talk of, be manifest, when they themselves say it passeth the understanding of Angels to comprehend it? Yea, that there was any Incarnation at all made, the Scripture nowhere expressly affirmeth, nor can it be so much as proved by any good Consequence from thence, as several Learned Men have shewn. Secondly, The Apostle speaketh of our Lord as a Man, in that he giveth him the Titles of *Christ Jesus*, both which agree to him only as a Man. For he is called *Jesus*, as he was a Child conceived of the Holy Spirit in the Virgin's Womb, and brought forth by her, *Luke 1. 27, 30, 31, 35.* and Christ signifieth the Anointed, *John 1. 41.* and accordingly *Jesus* is expressly called the Christ of God, *Luke 9. 20.* but he was Anointed (as the Adversaries themselves will confess) as a Man, and not as God. See *Acts 10. 38.* Thirdly, He doth not say, *That the Son thought it not Robbery to be equal with the Father*, which Words would indeed have plainly thwarted those formerly cited out of the 14th of *John*: but that *Christ Jesus* thought it not Robbery, or a Prey, to be equal with God. Which cannot be in respect of Essence; for he must either have the same Essence in number, or a different one. Not the same Essence in number, for then he will not be equal with God in Essence, but the same; for Equality must be in respect of two things different at least in number, otherwise it will not be Equality, but Identity. Thus he that is equal to another in stature, must not have the same stature in number with the other, but different in number, though the same in kind. But the Adversaries hold that the Father and the Son have the same Essence in number, not in species or kind. If Christ hath an Essence different in number from that of God, it must needs also be inferior thereunto, there

there being no Essence equal to his, as every one will confess. Wherefore the Equality aforesaid cannot be in respect of Essence, but of something else. But let it consist in whatsoever you will, it must either be simple and absolute, or else only in part (since *Aristotle*, according to the common Notion of Men, acknowledgeth in his *Categories*, that Equality admitteth more and less.) Not simple and absolute, for then God would not be the most High, since he is not the most High, who hath another simply and absolutely equal with him. Besides, That Description would be superfluous, which the Apostle useth, saying, *Who being in the form of God*; for if this Description be, (as indeed it ought to be, and is) pertinent to the thing in hand, it intimateth that this Equality of Christ with God is to be extended no farther, than as he was in the form of God. But the form of a thing, (as appeareth from the common Acceptation of the Word, and from that following Clause, *He took upon him the form of a Servant*; and also from those words, *Mark 16. 12. After that he appeared in another form unto two of them, as they walked, and went into the Country*;) is something visible and outwardly apparent, such as is neither the Essence, nor Power of any thing, but only the exercise and demonstration of Power. In the exercise therefore and demonstration of Divine Power, whereby he did Miracles, was Christ in the form of God, and equal to God, as the Apostle *John* explaineth it, chap. 5. 18. saying, *Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was his Father, making himself equal with God.* Which is not so to be understood, as if Christ by calling God his Father, made himself equal with God; (for who seeth not the manifest Absurdity hereof, since the very Appellation of Father implyeth a Prerogative above the Son, as Christ himself acknowledgeth in the fore-quoted 14th of *John*) in that the Son, as he is the Son, is beholden to the Father for his Being? Again, the Words would then have run thus, thereby making himself equal with God,

not simply, making himself equal with God: but because by uttering those words, ver. 17. *My Father worketh hitherto, and I work*, he did both say that God was his Father, and in working made himself equal with God. Furthermore, had Christ been simply and absolutely equal with God, how could he be exceedingly exalted by God, since by this reckoning he would become higher than God himself? which is not only absurd, but blasphemous to imagine. In the fourth place, Had the Apostle here spoken of an Assumption of the Humane Nature, he would not have said, *That Christ became in the likeness of Men, and was found in fashion as a Man*: for if Men (as the Adversaries must hold, when they alledge this Place to prove that Christ assumed a Humane Nature, and became Man) be here considered according to their Essence and Nature, this would imply that Christ had not the Essence, and Nature, but only the likeness and fashion of a Man, and so was not a true and real Man. By Men therefore are here meant vulgar and ordinary Men, for so this word is elsewhere taken in the Scriptures, as *Psal. 82. 6. I have said, ye are Gods: and all of you are Children of the most High. But ye shall die like Men, and fall like one of the Princes.* And *Judg. 16. 7. Then shall I be weak, and be as one of Men* (so the Hebrew, *ekadd baadam*, signifieth.) See also ver. 11. of the same chap. Fifthly, When it is said, *But emptied himself*, (or, as our English Translation hath it, *Made himself of no Reputation*) this implieth, that if Christ had not emptied himself of that Divine Form, he had thought it a Prey to be equal with God. Which cannot without the implication of a Contradiction, or what is worse, of Blasphemy, be affirmed of God. But Christ had thought it Robbery, or a Prey, to have been equal with God in doing Miracles, if he had not laid aside the exercise and demonstration of his Divine Power, and fallen into the Hands of his Adversaries, as a weak and vulgar Man. For unless he had done so, he had disobeyed the Commandment of God, and consequently thought his Divine Form



to be a Prey, not a Gift of God ; and that it was to be kept on for his own Glory, not put off for the Glory of God.

It is therefore evident by what hath been said, that this Place hindereth not, but that we ought to believe that Christ Jesus is simply inferiour to God, and so not God. And indeed, I can never sufficiently wonder at the stupidity of Men, who because the Apostle saith, *That Christ Jesus thought it not Robbery to be equal with God*, conclude that therefore he is God. For is it possible for any one to be equal with himself? Must not he that is equal with any one, be supposed not to be he with whom he is equal? But let us now proceed to other Scriptures. *1 Cor. 8. 6. To us there is but one Lord, even Jesus Christ, by whom are all things, and we through him.* By all things are not here meant all things simply, but all things pertaining to our Salvation, as is evident both in that he speaketh of Christians, and also putteth an Article before the Word *[All]* in the Gr. which implyeth a Restriction. *Acts 2. 39. Let all the House of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, Lord and Christ.* *Phil. 2. 9, 10. He (Jesus) humbled himself, and became obedient unto Death, even the Death of the Cross: Wherefore God hath also highly exalted him, and given him a Name that is above every Name, that in the Name of Jesus every Knee should bow, of things in Heaven, and things on Earth, and things under the Earth; and that every Tongue should confess that Jesus is Lord, to the glory of God the Father.* *1 Pet. 1. 21. Who through him (Jesus) believe in God that raised him from the Dead, and gave him Glory, so that your Faith and Hope is in God.* *Joh. 12. 44. He that believeth in me (Jesus) believeth not in me, but in him that sent me.* *Rom. 1. 8. I thank my God, through Jesus Christ, that your Faith is spoken of through the whole World.* *Rom. 16. 27. To the only wise God, through Jesus Christ, be Glory for ever.* These five places last quoted, shew, that the Glory and Thanks that we give to Christ, and the Faith and Hope that we place in him, do not rest in him, but through him tend to God the Father ;

and consequently, that the Son is not equal to the Father, but subordinate to him. *1 Cor. 15. 24, 25, 28. Then cometh the end, when he (Christ) shall have delivered up the Kingdom to God even the Father (Gr. to the God and Father) when he shall have put down all Rule, and all Authority and Power, (or Force.) For he must reign till he hath put all the Enemies under his Feet. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be All in All.* It is here said, that Christ shall reign till he hath put all the Enemies under his Feet ; which done, he shall deliver the Kingdom up to God the Father, and become subject unto him. But how could these things come to pass, if Christ were the most High God? Certainly by so doing, Christ would cease to be the most High God ; for, without Controversy, he to whom any one becometh subject, is higher than he that becometh subject. Neither let the Adversaries say, that this is spoken of Christ according to his Human Nature only. For (to omit that this goodly Distinction is no-where to be found in God's Word) First, This is to take for granted that Christ hath more than one Nature, and so to beg the Question ; whereas it is a sign of a desperate Cause, not to be able to answer Objections without taking for granted what is in Controversy. Secondly, The Apostle here speaketh of Christ as a Person, in that he speaketh of him as reigning, since none can be a King and reign, but a Person, and that as a Person, all Offices being proper to Persons ; wherefore they must grant, either that the Person of Christ, which they hold to be a Person of Supreme Deity, delivereth up his Kingdom, and becometh subject ; or that his Humane Nature (as they phrase it) is a Person, and consequently, left there should be two Persons in one and the same Subject, and so Christ not be one but two, that he hath no other Nature and Person. The latter of which subverteth the Opinion of the Adversaries ; the first also is self. Thirdly, It is worth the observing that the Apostle saith, *Then shall also the Son himself*



be subject. But how can the Son himself become subject, if only a Human Nature added to the Son, and not the very Person of the Son is subjected? Certainly this Place (which is so full and clear, that sundry being convinced by the evidence thereof, have abandoned the common gross Opinion of two Natures in Christ) seemeth purposely fitted by God to stop their Mouths, who should go about to elude what is here spoken to shew the subordination and inferiority of Christ to the Father, by saying that the Son shall be subject according to the Human Nature only: for the Apostle most emphatically saith, *That the Son also himself shall be subject*; so that if there be any Nature in him better than other, according to which he chiefly is the Son of God, even according to that shall he become subject. *Rom. 10. 9. If thou shalt confess with thy Mouth, that Jesus is Lord, (so the Original hath it, as will further appear by comparing this Place with Phil. 2. 10.) and shalt believe with thy Heart that God hath raised him from the Dead, thou shalt be saved.* The Apostle here sets down a brief Symbol of the Christian Religion, declaring what is to be both believed with the Heart, and confessed with the Mouth, concerning the Dignity of Christ; and which if we believe and confess, we shall obtain Salvation. But how could it be, that if Christ were the most High God, the same with the Father, and had raised himself from the Dead, and that by his own Power, the Apostle should here affirm, *That if we only confess with the Mouth, that Jesus is Lord, and believe with the Heart* (not that he raised himself, but) *that God raised him from the Dead, we shall be saved?* Certain I am, that *Athanasius* in his Creed is far more peremptory; for he saith, That unless a Man believe that Christ is of one and the same Essence, and consequently one and the same God with the Father, he cannot be saved; whereas the Apostle, speaking of that Faith which is necessary to Salvation, intimateth it to be sufficient if we believe that Jesus is Lord. Now whether *Paul* or *Athanasius* be rather to be credited, I leave it to all Christians to judg. The like may be said of that Passage, *Rom. 4. 22, 23, 24.* and that *John*

17. 3. which we also alledged on the former Article; *Eph. 4. 4, 5, 6. There is one Body, and one Spirit, even as ye have been called in one Hope of your Calling; one Lord, one Faith, &c.*

### ARTICLE III.

**I** Believe, That Jesus Christ, to the intent he might be our Brother, and have a Fellow-feeling of our Infirmities, and so become the more ready to help us, (the consideration whereof, is the greatest Encouragement to Piety that can be imagined) hath no other than a Human Nature, and therefore in this very Nature is not only a Person (since none but a Human Person can be our Brother) but also our Lord, yea our God.

2 Tim. 2. 5. *There is one God, and one Mediator of God and Men, the Man Christ Jesus.* John 3. 13. *And no Man hath ascended up to Heaven, but he that descended from Heaven, the Son of Man, which is in Heaven, or rather, which was in Heaven, as the Participle  $\alpha\upsilon\tau\omicron\varsigma$  in the Greek, not only may (in that it is of the Preterimperfect as well as of the Present Tense) but must here be rendered, otherwise these Words will contradict those immediately going before: for how could Christ still be in Heaven, after he had descended from thence? Again, he would as a Man (for he here stileth himself the Son of Man) be in Heaven and on the Earth at the same time, which is confessed to be false.* John 6. 62. *What if ye shall see the Son of Man ascend up where he was before (or, had been before?)* John 8. 40. *But now ye seek to kill me, a Man who have told you the Truth, which I have heard from God.* John 3. 14, 15. *And as Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up: That whosoever believeth on him, may not perish, but have eternal Life.* Mar. 9. 6, 7, 8. *But that ye may know that the Son of Man hath power on Earth to forgive Sins, (then he speaketh to the sick of the Palsy) Arise, take up thy Bed, and go unto thine House.* And he arose, and departed to his House. But

But when the Multitudes saw it, they marvelled, and glorified God, which had given such Power to Man. John 5. 22, 23. The Father judgeth none, but hath given all Judgment to the Son: that all should honour the Son, even as they honour the Father: and ver. 7. And (the Father) hath given him (the Son) Authority to execute Judgment also, because he is the Son of Man. Mark 2. 28. Therefore the Son of Man is Lord also of the Sabbath. 1 Cor. 15. 21, 22. For since by Man came Death, by Man came also the Resurrection of the Dead: For as in Adam (or, by Adam) all dye, even so in Christ (or, by Christ) shall all be made alive: and vers. 45, 47. The first Man Adam was made a Living Soul, the last Adam a quickning Spirit. The first Man is from the Earth, earthly (or, dusty:) the second Man is the Lord from Heaven. Mat. 24. 30, 31. And they shall see the Son of Man come in the Clouds of Heaven, with Power and great Glory. And he shall send his Angels with a Trumpet of great sound, and they shall gather together his Elect from the four Winds, from one end of Heaven to the other. Mat. 16. 27, 28. The Son of Man shall come in the Glory of his Father, with his Angels; and then shall he reward every Man according to his doing. Verily I say unto you, There be some standing here, who shall not taste of Death, till they see the Son of Man come in his Kingdom. Dan. 7. 13, 14. I saw in the Night Visions, and behold, one like the Son of Man, came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him (Heb. they offered him before him.) And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages should serve him: his Dominion is an everlasting Dominion, which shall not pass away; and his Kingdom that which shall not be destroyed. Observe now in the first place, that the most excellent things that are in the Scripture attributed to Christ, are attributed to him not only under the Notion, but also under the very Name of a Man; as to be a Mediator; to have ascended and been in Heaven before his Death and Resurrection; to have heard the truth from God; to be believed on unto eternal Life; to forgive Sins; to have all Judgment, and therefore to be honoured as the Father; to be Lord of the Sabbath; to be the Author of the Resurrection; to

be a quickning Spirit; to be the Lord from Heaven; to send his Angels, and gather his Elect; to come in his Kingdom, and render a reward to every Man according to his doing; to have an everlasting Dominion given to him, that all Nations may serve him. Why then should we imagine another Nature in him, besides his Human, to sustain his great Dignity? Observe also, that the Scripture in the aforesaid Quotations, whilst it calleth Christ a Man, speaketh of him as a Person, in that it speaketh of him as a Mediator, Ambassador, Saviour, Lord, Judge, or King, all which are the Names of Persons; all Actions and Offices belonging to Persons only, as such. Wherefore Christ according to his Human Nature is a Person, and consequently (unless we will absurdly hold with Nestorius, that he hath two Persons) cannot be a Person in the Divine Nature. Deut. 18. 15. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me: unto him shall ye hearken. You see here that Christ (for this is a Prophecy concerning him, as Peter testifieth, Act. 3. 22.) was to be a Prophet whom the Lord God of the Israelites should raise up unto them of their Brethren, like unto Moses, and therefore did not already exist in the time of Moses, much less was the Lord God, unless any one will be so absurd as to say, that the Lord God can raise up himself for a Prophet. Acts 2. 22, 23, 36. Jesus of Nazareth, a Man approved of God amongst you, by Miracles, Signs, and Wonders, which God did by him in the midst of you, as ye your selves know: Him being delivered up by the determinate Counsel and Foreknowledge of God, ye have taken, and by wicked Hands crucified and slain, whom God hath raised up from the Dead, having loosed the Bands (or rather, Ties) of Death, in that it was impossible he should be held by it. Wherefore being exalted by the right Hand of God, and having received the Promise of the Holy Spirit from the Father, He hath poured out this which ye now see and hear: Therefore let all the House of Israel know assuredly, that God hath made this very Jesus, whom ye have crucified, Lord and Christ. These Words of the Apostle Peter (as well as those of Paul, Eph. 4. which were formerly discussed) give clear and full evidence, touch-

ing the several Nature, Order, and Dignity of the three Persons of the *HOLY TRINITY*. For first, in that *Peter* here calleth *Jesus* a *Man*, and saith, *that God wrought Miracles by him*, this sheweth that he was not God himself, nor wrought Miracles by his own proper Power, which naturally resided in him; but was only the Instrument of God in working them. Again, when he saith, *that Jesus being exalted by the right Hand of God, and having received the Promise of the Holy Spirit from the Father, poured him out upon his Disciples*; this argueth, that he gave the Holy Spirit as a Man, since he could neither be exalted by God, nor receive the Promise of the Holy Spirit from the Father, but as a Man, (for according to the supposition of the Adversaries themselves, the Holy Spirit proceedeth from Christ as he is God, as well as from the Father) and consequently the Holy Spirit himself is so far from being God (inasmuch as it is absurd, yea impossible that God should be received by Promise from any one) as that he is not equal to Christ as Man, since his Exaltation, because he that is given and disposed of by another, must be inferiour in Dignity to him that giveth him.

Finally, Whereas he saith that God hath made this very *Jesus*, whom the Jews had crucified, Lord and Christ; this intimateth, that *Jesus*, as a Man, (for neither could any other but a Man be crucified) was made Lord by God, and therefore that his Humane Nature is a Person, (since nothing but a Person can be made a Lord) so that we need not feign to our selves any other Nature in Christ, besides his Humane Nature, to sustain this Lordship of his; wherefore by this Passage it plainly appeareth, That the *TRINITY* which the Apostle *Peter* believed, consisteth of God the Father, of the Man *Jesus Christ* our Lord, and of the Holy Spirit, the Gift of God through our Lord *Jesus Christ*. Now shall the Apostle *Peter*, having before affirmed that *Jesus* was a Man approved of God by Miracles, which God did by him, afterwards say, *Let all the House of Israel know assuredly, that God hath made him Lord and Christ, this Jesus whom ye have crucified*: And shall I ne-

vertheless be induced by—I know not what forced Consequences of Men, repugnant to Reason, and the stream of the Scriptures, in despite of so signal an Admonition proceeding from the infallible Inspiration of the Holy Spirit, to believe that Christ, as to his Nature, is not only a Man, but that very God which did those Miracles by him, and made him Lord and Christ? Far be it, *Isa. 9. 6. Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder, and his Name shall be called Wonderful* (by reason of his Exaltation, which is so strange and wonderful, that even the greatest part of Christians cannot believe it, and therefore imagine another Nature in Christ, besides his Humane Nature, as thinking a Man incapable of so transcendent an Exaltation,) *Counsellor*, (in acquainting us with all the Counsel of God,) *a mighty God* (by reason of the Divine Empire over all things, both in Heaven and on Earth, conferred on him by the Father; agreeable whereunto, *Paul* called him a God over all, blessed for evermore, *Rom. 9. 5.*) *a Father of the Age*, (in being the Author of the Age to come, as both the Septuagint, and the old Latin Interpreter expound it; or else a Father of Eternity, in being the Author of Eternal Life to all that obey him. For to render the words as the English Translators do, who here call Christ the everlasting Father, is to confound the Person of the Son with that of the Father, and so to introduce *Sabellianism*.) *the Prince of Peace*. When the Prophet here saith, *That the Child which was to be born to us, and the Son that was to be given to us, shall be called a mighty God*, he sufficiently intimateth, that Christ in his Humane Nature should be a mighty God, so that we need not fancy any other Nature in him. *John 20. 27, 28. Then saith he (Jesus) to Thomas, Reach hither thy Finger, and to my Hands; and reach hither thy Hand, and thrust it into my Side, and be not faithless, but believing. And Thomas said unto him, My Lord, and my God.* Observe how *Thomas* here calleth that Man *Jesus*, whom he saw and felt, his Lord, and his God;

God ; but directeth not his Speech to I know not what second Person or Subsistence of God, which he neither saw nor felt, nor indeed ever was in *verum natura*. John 10. 33, 34, 35, 36. *The Jews answered him, saying, For a good Work we stone thee not, but for Blasphemy, and because that thou, being a Man, makest thy self a God (so it is in the Gr.)* Jesus answered them, *Is it not written in your Law, I said, Ye are Gods ? If he called them Gods unto whom the Word of God came, and the Scripture cannot be broken : Say ye of him, whom the Father hath sanctified, and sent into the World, Thou blasphemest, because I said, I am the Son of God ? Had Christ been endued with a Divine Nature, besides his Humane, and did his Godhead consist therein (as the Adversaries affirm) it would have been necessary, for answering the Jews, here to have declared it. They objected unto Christ the Crime of Blasphemy, for that he being a Man, made himself a God ; doth he therefore, to decline the Imputation of Blasphemy, resort to an eternal Generation, or Hypostatical Union of Natures, saying, If he call them Gods, to whom the Word of God came, say ye of him, whom the Father eternally begot out of his Substance, so that he is very God of very God, consubstantial, coeternal, coequal with the Father, and in whom the Humane Nature is Hypostatically united to the Divine, Thou blasphemest, because I said, I am the Son of God ? Nothing less. But on the contrary, He sheweth that he is therefore the Son of God, and consequently a God, because the Father had sanctified him and sent him into the World, and so not for having the Divine Nature united to the Humane, but for the Sanctification of the Father : Mat. 1. 20. *Joseph thou Son of David, fear not to take unto thee Mary thy Wife : for that which is conceived in her, is of the Holy Spirit.* Had Christ had a Divine Nature in being the Eternal Son of God, the Angel would not have told Joseph, that what was conceived in the Womb of his Wife, was of the Holy Spirit, otherwise not only the Humane Nature of the Eternal Son of God, but the very Eternal Son himself, (for the Adversaries hold that he was conceived and*

born of the Virgin Mary,) would be of the Holy Spirit, and so Christ not only as Man, but also as the Eternal Son of God, be caused by the Holy Spirit. The latter of which (though flowing from their Opinion touching the Nature and Conception of Christ,) is yet denied by the Adversaries ; and so should the former too, since he that was the Eternal Son of God, co-essential with the Father, if he would be incarnated, needed not the assistance of the Holy Spirit to furnish him with a Humane Nature from a Virgin, being himself able to produce it of her, unless you will say that his own Divine Nature was in the mean time idle.

This Consideration is so forcible, that *Justin Martyr*, pressed with the difficulty thereof, saith in his Apology to the Roman Emperour, that by the Holy Spirit which came upon the Virgin, and caused her Conception, is at no hand to be understood any other than the Word or Son of God ; contrary to the perpetual usage of the Scripture, which by the Holy Spirit always meaneth, not the Second, but the Third Person of the HOLY TRINITY. Moreover, Were the opinion of the Adversaries true, that the Son of God came down and took a Humane Nature of the Virgin, the Angel *Gabriel*, when the Virgin demanded of him, how he should conceive, would not have answered, Luke 1. 35. *The Holy Spirit shall come upon thee, and the Power of the Highest shall overshadow thee : therefore also that Holy Thing which shall be born of thee, shall be called the Son of God : But, the Son of God shall come upon thee, and the Eternal Word shall overshadow thee : therefore also that Holy Thing which shall be born of thee, being assumed into the Unity of the Person of the Eternal Word, shall be called the Son of God.* Acts 10. 38. *God anointed Jesus of Nazareth with the Holy Spirit, and with Power, who went about doing good, and healing all that were oppressed of the Devil : for God was with him.* Luk. 22. 48. *And there appeared an Angel to him (Christ) from Heaven, strengthening him.* Mat. 27. 46. *Jesus cried with a loud Voice, saying, My God, my*

Justin Martyr is exceedingly puzzled with this Objection, in his conference with Trypho.

he so earnestly expostulate with God for forsaking him, if Christ were he, by whom the First Creation was performed, had a Divine Nature, and was God himself? Could not he that first created the World, do Miracles without being impowered by another? Would it be said of him that had the Divine Nature, that he did Miracles, because God was with him, and not rather, because he was God? or needed he in his Agony to be strengthened by an Angel? would not the Divine Nature in Christ, at this rate, be in the mean time idle and useless? Could he that was very God himself, cry out, *My God, my God, why hast thou forsaken me?* Was he his own God, and had forsaken himself? These things have I here set down, out of zeal to the true Son of God, the Man Christ Jesus, that the Adversaries may by this means be brought to bethink themselves, and not substitute a false one in his stead, namely an External Son begotten out of the Substance of God, whereas there is no place in the Scripture that either saith, or intimateth any such thing. But they will say, that if Christ were not God, he could not satisfy for our Sins: which reason overthroweth it self, and sheweth their opinion concerning the Divine Nature of Christ to be fictitious. For how can God satisfy God? can any one make satisfaction to himself? Neither will it relieve them, to reply, that there are several Persons in God, and so the Second satisfied the First. For if there be Three Persons to whom we are indebted, and but one of them satisfied, we are in as bad a condition as before, in that we stand in need of some one to make satisfaction to the Second and Third Persons in God. If they further answer, That the Second freely forgiveth us; This will make

*God, why hast thou forsaken me?*

What need was there that the Holy Spirit should be given unto Christ, to enable him to do Miracles; and an Angel appear from Heaven unto him to strengthen him? or why should

him more bountiful than the First, who would not do it without receiving full satisfaction. But this Doctrine of the Satisfaction of Christ, as well as that of his two Natures whereon it is (though very ruinously) built, is a meer Device of Men, for neither is it exprest in Scripture, nor can solidly be deduced from thence, as I could quickly shew, were it not besides the business in hand.

#### ARTICLE IV.

**W**Hence, though he be our God, by reason of his Divine Sovereignty over us, and Worship due to such Sovereignty, yet is he not the most high God, the same with the Father, but subordinate to him.

John 20. 17. *I (Jesus) ascend unto my Father, and your Father; and to my God, and your God.* Eph. 1. 17. *The God of our Lord Jesus Christ, the Father of Glory.* Heb. 1. 8, 9. *But to the Son (or rather, of the Son) he saith, Thy Throne, O God, is for ever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom. Thou lovedst Righteousness, and hatedst Iniquity, therefore God, (or rather, O God,) thy God hath anointed thee with Oil of Gladness above thy Fellows.* In these places which we have cited, Christ as he is the Son of God, and Lord, yea God, is said to have a God, and therefore cannot be the most High God. Neither will this seem strange to him that considereth the Language of the Scripture, which expressly maketh mention of the most High God. Heb. 7. 1. *Melchisedec King of Salera, Priest of the most High God, and calleth the LORD the God of Gods.* Dent. 10. 17. *The Lord your God is God of Gods, and Lord of Lords:* Both which places shew that there is one, by way of Excellency, or in the most perfect Manner called God, but others in a way of Subordination, or less perfect Manner, amongst whom Christ himself, (though otherwise far surpassing the rest,) is notwithstanding

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ing ranked, as this place of the *Hebrews* doth evince beyond all gain-saying, in that it speaketh of Christ as a God, when it saith he hath a God; so that there is no place left for the Adversaries to baffle, telling us that this is spoken of Christ as Man, or according to his Humane Nature. Now for the further clearing of this Matter, I will here exactly unfold the Appellation of God, as I find it delineated in the Scripture: for many being ignorant thereof, hold very great and inexplicable Errours, touching the Godhead of Christ. First therefore, the Appellation of God denoteth him that hath a supernatural living Substance, as *Isaiah* 31. 3. *The Egyptians are Men, and not God; and their Horses Flesh, and not Spirit.* *Ezek.* 28. 2, 9. *Because thy Heart is lifted up, and thou (Prince of Tyrus) hast said, I am a God, I sit in the seat of God, in the midst of the Seas; yet thou art a Man, and not a God, though thou set thine Heart as the Heart of God. Wilt thou say before him that slayeth thee, I am a God? But thou shalt be a Man, and no God, in the Hand of him that slayeth thee.* Which Words plainly intimate that by God is here meant a supernatural living Substance, that cannot die, whereas every natural living Substance may be slain. Thus is the LORD called God, and also the Angels, in that they are immortal. Secondly, Him that hath a supernatural Dominion, or such a Dominion as is not managed in a Natural and Visible way, but in a hidden manner, exceeding the limits of Nature. As *Numb.* 27. 16. *Let the LORD, the God of the Spirits of all Flesh, sit a Man over the Congregation.* Therefore the God of the Spirits of Men, because he ruleth over them. But such Rule or Dominion is more than natural, for they that exercise a natural or civil Dominion, have power over the Flesh only; hence *Paul* saith, *Eph.* 6. 5. *Servants be obedient to your Masters (or, Lords) according to the Flesh, opposing them to the Lord of their Spirits.* In this sense is the Lord also said to be the God of Gods, *Psal.* 136. 2. [*O give thanks to the God of Gods; for his Mercy endureth for ever.*] because he exerciseth Dominion over the Angels. *Psal.* 103. 20. [*Bless the*

*LORD ye his Angels that excel in Strength, that do his Commandments, hearkening to the Voice of his Word:*] but Angels, (as we formerly hinted) are in the Scripture called Gods, as *Psal.* 97. 7. *Worship him all ye Gods.* This cannot be meant of Idols, for then the *Psalmist*, who every-where detesteth Idols, should here bid them worship God; wherefore it is meant of Angels: see also *Psal.* 8. 5. *Thou hast made him (Man) a little lower than the Angels (Heb. than the Gods, for so the word Elohim, here used, signifieth.)* Now the Dominion which the Lord exerciseth over Angels is not natural or civil, but exceeding the limits of Nature, in that the very Subjects of this Dominion are supernatural. Thirdly, Him that hath a sublime Dominion conferred on him in a supernatural way; thus *Moses* is called a God, *Exod.* 7. 1. [*And the Lord said unto Moses, See, I have made thee a God. (Heb. Elohim) to Pharaoh.*] And *Nebuchadnezzar*, *Ezek.* 31. 11. [*I have therefore delivered him (Pharaoh) into the Hand of the mighty One of the Heavens, (Heb. into the Hand of the God of the Nations, Eclajad El Gojim) meaning Nebuchadnezzar, as appeareth from chap. 30. 24.*] for *Moses* had his Dominion bestowed on him immediately by God, as the Text it self sheweth, so also had *Nebuchadnezzar*; see *Jer.* 27. 4, 5, 6. *Thus saith the Lord of Hosts, the God of Israel, I have made the Earth, the Man, and the Beast that are upon the Ground, by my Power, and by my out-stretched Arm, and have given it to whom it seemed meet to me. And now have I given all these Lands into the Hand of Nebuchadnezzar the King of Babylon my Servant, and the Brasts of the Field have I given him also to serve him.* Fourthly, Him that is a Bestower of supernatural Benefits. Thus is the LORD called the God of Abraham, the God of Isaac, and the God of Jacob, *Exod.* 3. 6. because he, (as the Divine Author to the *Hebrews* expoundeth it) hath prepared for them a City, even the Heavenly Jerusalem, *Heb.* 11. 16. Fifthly, Him that is a sovereign Benefactor, bestowing Benefits, (though in themselves natural) yet in a supernatural way, as *Gen.* 17. 8. *And I will give unto thee, and to thy Seed*  
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after thee, the Land wherein thou art a Stranger, all the Land of Canaan, for an everlasting Possession; and I will be their God. Therefore their God, because he gave them the Land of Canaan, which was done in a supernatural way. For they got not the Land in possession by their own Sword, neither did their own Arm save them: but thy right Hand, and thy Arm, and the Light of thy Countenance, because thou hadst a favour to them, Psal. 44. 3. See also Exod. 23. 23. Mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites, and I will cut them off. In all these Respects is Christ now rightly styled a God, having a supernatural, spiritual, and immortal Substance; a sublime Dominion conferred on him in a supernatural way, even by God raising him up from the Dead, and setting him at his own right Hand in the heavenly Places; yea a supernatural Dominion, even over Angels and the Spirits of Men; being also a sovereign Benefactor, as bestowing Benefits (though in themselves natural, as Health, and the like) yet in a supernatural way; yea bestowing supernatural Benefits also, as the eternal Inheritance, and the Pledge thereof, the Holy Spirit. Neither was he destitute of supernatural Dominion, but was a God even whilst he conversed with Men upon the Earth; for he had not only Authority over Diseases and Devils to cure where, and when, and whom he pleased, but could give Authority to his Disciples to cure Diseases and cast out Devils, and that in his name. See Luke 9. 1. Then he (Christ) called his twelve Disciples together, and gave them Power and Authority over all Devils, and to cure Diseases. Luke 10. 16. And the Seventy returned again with joy, saying, Lord, even the Devils are subject unto us through (Gr. in) thy Name. Yea some that did not follow him, and so were not his Disciples, could notwithstanding cast out Devils in his Name. Luke 9. 49. John answered and said, Master, we saw one casting out Devils in thy Name, and we forbade him, because he followeth not with us. And this (to

give a hint by the way to them who are inquisitive after the Truth) putteth a manifest difference between the manner wherein Christ gave power to the Disciples to cure and cast out Devils, and the manner wherein the Holy Spirit; for we read expressly, 1 Cor. 12. 9, 10. That the Holy Spirit gave the Gifts of Healing, and the Operations of Miracles, (or, as the Gr. hath it, of mighty Works.) Amongst which mighty Works, the casting out of Devils is comprehended. For Christ gave them power to cure Diseases and cast out Devils, in his Name; see Acts 3. 6. Then Peter said (to the Cripple) Silver and Gold have I none, but such as I have, I give thee: In the Name of Jesus Christ of Nazareth, rise up and walk. And Acts 16. 18. Paul being grieved, turned, and said to the Spirit, I command thee in the Name of Jesus Christ to come out of her. And he came out the same hour. But we never read that any of the Disciples did ever perform Cures, or cast out Devils in the Name of the Holy Spirit.

But let us now proceed to other Testimonies of the Scripture, from whence it may appear, that though Christ be a God, yet he is not the most high God: see Isa. 9. 6, 7. Unto us a Child is born, and unto us a Son is given, and the Government shall be upon his Shoulder; and his Name shall be called Wonderful, Counsellor, a mighty God, (so it is in the Original, which hath simply El Gibbor, not Hael Haggibbor, the mighty God, as the Lord of Hosts is styled, Jer. 32. 18.) a Father of the Age, (or, of Eternity) a Prince of Peace. Of the increase of his Government and Peace there shall be no end; upon the Throne of David, and over his Kingdom, to order it and stablish it with Judgment and Justice, from henceforth even for ever; the Zeal of the Lord of Hosts will perform this. In this Passage it is remarkable, that the Prophet, after he had called Christ (for undoubtedly this Place doth in the full and perfect sense of the Words agree to him, tho it might in a restrained manner be applied to Hereshiah) after, I say, he had called Christ a mighty God, and given him other excellent and divine Elogies, he saith in the close of all, that the Zeal of the Lord of Hosts will perform this; there-

thereby distinguishing Christ from the Lord of Hosts, and making his Godhead dependent on the Bounty of the Lord of Hosts, who would out of his Zeal cause Christ to become a mighty God: so that Christ is not the most High God, but a God subordinate to him; which shall be further made appear from the other Texts of the Scripture, wherein Christ hath the Appellation of God given to him. The first is, *Rom. 9. 5.* where the Apostle speaketh in this manner; *Whose are the Fathers, and of whom according to the Flesh Christ came, who is over all a God to be blessed for ever. A God,* so the Greek hath it, wherein *Dei* is put without an Article; and were it here used as a proper Name, (for so it sometimes is in the Scripture) the words over all would be needless (being implied in it) nor could be construed with the same, for is it congruous to say, *Who is Moses, or David over all?* Neither let the Adversaries here object that *Jehovah* is a proper Name, and yet it is often said in the Scripture, *Jehovah Sabaoth*, that is. *Jehovah, or the Lord of Hosts*: for it is evident from the Scripture, that in this Expression there is a defect of the word *God*, as appeareth from *1 Chron. 11. 9.* [*so David waxed greater and greater: for the LORD of Hosts was with him.*] compared with *2 Sam. 5. 10.* *And David went on and grew great, and the LORD God of Hosts was with him.* Wherefore the foresaid Passage of the *Romans* doth not shew that Christ is the most High God, but rather the contrary, especially, because the place of the *Hebrews*, which we formerly discussed, plainly giveth us to understand, that Christ is so a *God over all*, as that he himself in the mean time hath a God. For that he is not a *God over all* none excepted, is apparent, for then he would be a *God over the Father* also, which every one will confess to be most false. But we our selves readily grant that he is a *God over all* save the Father, who hath set him at his own right Hand in the Heavenly places, far above all Principality, and Authority, and Power, and Dominion, and every Name named not only in this World, but also in that to come. And hath put all things in subjection under his Feet, and given him Head over all things to the

Church, and so made him a *God over all*, such Dignity not being Civil, but Divine; *Eph. 1. 20, 21, 22.* and who is therefore not only in the 17th verse of the same Chapter, but elsewhere frequently styled by the Apostle, *the God of our Lord Jesus Christ.* Furthermore (that we may add this Consideration also, which will not a little clear that Passage of the *Romans*, and confirm our Assertion concerning the Godhead of Christ) when the Apostle saith, *that Christ came of the Father's according to the Flesh, who is over all a God to be blessed for ever*, the opposition is not entire and exact, as wanting the other Member. What that Member is, another Passage of the Apostle, wherein you have the same opposition in describing Christ, will inform you, it is *Rom. 1. 3, 4.* *Concerning his Son Jesus Christ, our Lord, who was made (or rather, born) of the Seed of David according to the Flesh, and declared to be the Son of God with Power (Gr. determined, or ordained Son of God in Power) according to the Spirit of Holiness, by the Resurrection from the Dead.* Here you see that to those Words, *according to the Flesh*, are opposed these, *according to the Spirit of Holiness.* Again, what this *Spirit of Holiness* is, will be no hard matter to find out, if we consider, that as the *Flesh* signifieth a constituting part of Christ, namely his *Fleshy Body*; so also must the *Spirit of Holiness*, opposed thereunto, signify a constituting part. If so, then it is not the Holy Spirit, as every one will confess, nor the Reasonable Soul of Christ; because he is intimated to have had this *Spirit* by means of the Resurrection from the Dead, whereas he had a Reasonable Soul before his Death. Nor the Divine Nature, for that is no where in the Scripture designed by the Name of *Spirit*, or *Spirit of Holiness.*

Besides, The Adversaries hold, that Christ had the Divine Nature whilst he was yet clothed with *Flesh*. It remains therefore that by *Spirit of Holiness*, which Christ had by means of the Resurrection of the Dead, and is a constituting Part of him, is to be understood his *Holy Spiritual Body*, whereby he is excepted from other Men, being the first-born from the Dead, or the first that

so rose from the Dead, as that he never died again, but was clothed with a *Spiritual Body*, and made like to God, who is a Spirit. And now the sense of that Passage beginneth to appear, Heb. 9. 14. *How much more shall the Blood of Christ, who through the Eternal Spirit (Gr. through an Eternal Spirit, for no Article is prefixed,) offered himself without spot to God, purge your Consciences from dead Works to serve the living God? By Eternal Spirit, is here meant the Spiritual Body of Christ, which lasteth to all Eternity; and this Expression is opposed to what the same Divine Author speaketh of Christ, Heb. 5. 7. Who in days of the Flesh, &c. for Eternal is contrary to Days, and Spirit to Flesh. Neither will that which we have here spoken seem strange to him, who having penetrated into that profound Epistle to the Hebrews, knoweth (what is there frequently intimated) that Christ then made his Offering for our Sins, when, after his Resurrection, he entered into Heaven, and being endued with a Spiritual and Immortal Body, presented himself before God. For so the Type of the Levitical High Priest making the yearly Atonement for the Sins of the People (Levit. 16.) did require. For as the Atonement was not then made, when he slew the Beasts, but when, having put on his Linen Robes, he brought their Blood into the Sanctuary before the Mercy-Seat: so neither did Christ offer his Sacrifice for our Sins upon the Cross, but when after his Resurrection, being clothed with Robes of Glory and Immortality, he entered into Heaven, the true Sanctuary, and presented himself to God. Wherefore (to return to the aforesaid Passage, Rom. 9. 5.) when it is here said; *Of whom according to the Flesh (for so the Greek hath it) Christ came, who is over all a God to be blessed for ever*, we ought (by the Authority of the Apostle himself) to supply in our Mind the other Member of the Opposition, and to understand the place, as if it had been said, *Who according to the Spirit of Holiness by the Resurrection from the dead, is over all a God blessed for ever. But if**

Christ be according to the Spirit of Holiness by the Resurrection from the dead, (that is) according to his Holy Spiritual Body which he received by means of the Resurrection from the Dead, the Son of God in Power, and accordingly a God over all, he is not the Son of God in power, and accordingly a God over all, by having the Divine Nature personally united to his Humane Nature, but by the Glorification and Exaltation of his very Humane Nature, and so is not the most High God, but a God subordinate to him.

The next Place is that, John 20. 28, 29. *And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed. The Words of Christ plainly shew, that Thomas believed him to be his Lord, and his God, because he had seen him, being raised from the Dead. Doth this now argue Christ to be the most High God? Yea it strongly proveth the contrary, in that the Scripture elsewhere calleth the most High God, Invisible, 1 Tim. 1. 17. and saith, that none of Men (so the Greek hath it) hath seen, nor can see him, 1 Tim. 6. 14, 15, 16. whereas on the contrary it calleth Christ the Image of the invisible God, Col. 1. 15. But it is impossible for him that is the Invisible God, to be the Image of the Invisible God, unless any Man will be so absurd as to say, that he is the Image of himself. John 1. 1. In the beginning (not of the World, but of the Gospel, see Mark 1. 1. Luke 1. 2. and 1 John 1. 1. and Chap. 2. 7, 13, 14, 24. and 3. 11. and Epist. 2. 5, 6. for these Words [in the beginning] are wont to be restrained to the matter in Hand, which here is the Gospel, as appeareth from the very Appellation of the Word, which is here given to Christ, in regard of his Prophetical Office, in publishing the Gospel) was the Word (that is, the Man Christ Jesus called the Word, in that He was the immediate Interpreter of God, by whom he revealed his Counsel touching our Salvation, as we are wont to disclose our Secrets by our Words; which reason may not obscurely be collected from the 18th verse of the same Chapter) and the Word was with God, (being taken up into Heaven, that so he might talk*

talk with God, and be indeed his Word, or the immediate Interpreter of his Will, and receive the most certain and absolute knowledge of the Kingdom of Heaven, which he was to propose to Men. See *Joh. 6. 38, 46, 51, 62.* where Christ affirmeth, *That he came down from Heaven, and had seen God: and that as he was the living Bread, which came down from Heaven, whereof whosoever did eat, should live for ever; so the Bread which he would give, was his Flesh, which he would give for the Life of the World.* And afterwards asketh the Jews, *what if they should see the Son of Man ascending up where he was before?* namely, before he began to preach the Gospel, as he himself intimareth, *Joh. 8. 42.* where he saith, *If God were your Father, ye would love me, for I went out from God, and came; for neither came I of my Self, but He sent me.* And *John 16. 28.* where he saith, *I came out from the Father, and came into the World: Again (or rather, on the contrary) I leave the World, and go to the Father.* Which going forth from the Father, every one may easily perceive, by the opposition of the following clause, is meant of a Local Procession of Christ from God; and that before the discharge of his Embassy: for to come, or to come into the World, signifieth to treat with Men in the Name of God, and to perform a publick Office among them; See *Joh. 1. 15, 27, 30.* and *1 Joh. 5. 20.* *Mat. 11. 3, 18, 19.* *Joh. 17. 18.* compared with *Chap. 16. 21.* and *Ch. 18. 37.* And the Word was a God, (as being endued with Divine Power and Empire:) for according to the reasoning of Christ himself, *Joh. 10. 35.* if the Psalmist call them Gods, to whom the vocal Word of God came, and the Scripture cannot be broken, (as it would, if any one should deny them to be Gods:) is not he much more a God, who is endued with so divine a Dominion, that he is the very substantial Word of God? This passage also sheweth, that Christ is not the most high God, the same with the Father. For when he is said to have been with God, the word [God] there, by the confession of all, signifieth the most high God, (since the very Article set before it in the

Greek, importeth so much); and therefore when he himself is afterwards said to be a God, (with the omission of the foresaid Article in the Greek) neither will the words, nor thing it self, suffer Christ to be the same God with Him, with whom he was; that is, the most High God) for then he would have been said to be with himself, which is ridiculous. So that these words, which are usually brought to prove the supreme Divinity of Christ, being well examined, do quite overthrow it. Thus have we retorted all the places of the Scripture, wherein the Appellation of God is given to Christ, against the Adversaries, shewing from them that Christ is not the most High God. But were all that we have said, laid aside, this very thing (if Men had not renounced their Reason, and made Nonsense the Mother of their Devotion) is sufficient to decide the Controversy, namely, that Christ is called in the Scripture the Son of the most High God. For if he be both the Son of the most High God, and the most High God too, he will be the Son of himself, which is absurd.

## ARTICLE V.

\* **A**gain; Though he be a God, subordinate to the most High God, as having received his Godhead, and whatsoever he hath, from the Father; yet may not any one thence rightly infer, that by this Account there will be another God, or two Gods? For though we may, with allowance of the Scripture, say, that there are many Gods, yet neither will the Scripture, nor the thing it self permit us to say, that there is another God, or two Gods: because when a word in its own nature common to many, hath been appropriated, and ascribed to one by way of Excellency, (as that of God hath been to the

the Father : ) albeit this doth not hinder us from saying, that there are many of that Name ; yet doth it from saying, that there is another, or two, since that would be all one as if we should say, that there is another, or two most Excellent, (which is absurd : ) for when two are segregated in this manner out of many, they claim Excellency to themselves alike. Thus though some faithful Man be a Son of God, subordinate to the chief Son of God Christ Jesus, yet may we not thereupon say, that there is another Son of God, or two Sons of God, (since that would be to make another, or two Sons of God by way of Excellency, whereas there can be but one such a Son) howbeit otherwise the Scripture warrants us to say, that there are many Sons of God.

1 Cor. 8. 4, 5, 6. We know that there is no Idol (so the Greek hath it) in the World, and that there is no other God but one. For though there be called Gods, (so the Greek hath it) whether in the Heaven, or on the Earth, (as there are many Gods, and many Lords :) Yet to us there is but one God, the Father, of whom are all the things, (so the Greek hath it) and we for him; and one Lord, Jesus Christ, by whom are all the things, and we by him. Heb. 2. 10. It became Him, for whom are all the things, (so the Greek hath it) and by whom are all the things, (that is, God) in bringing many Sons to Glory, to make the Captain of their Salvation perfect through Sufferings.

#### ARTICLE VI.

**I** Believe that there is one principal Minister of God and Christ, peculiarly sent from Heaven to sanctify the

Church, who, by reason of his eminency and intimacy with God, is singled out of the number of the other Heavenly Ministers or Angels, and comprised in the Holy TRINITY, being the Third Person thereof; and that this Minister of God and Christ is the Holy Spirit.

John 14. 26. But the Comforter, (or rather Advocate, as the word in the Greek importeth, and Beza accordingly rendereth it, *Advocatus*) which is the Holy Spirit, whom the Father will send in my Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Where note by the way, that the Holy Spirit is called the Advocate, (which very Appellation sufficiently intimates, that he is not that Supreme and Independent Monarch *Zebovah*) chiefly for two Reasons. 1. Because he instructeth the Saints, especially when they are brought before persecuting Rulers, how to plead their own, and their Master Christ's Cause: See *Matth. 10. 17, 18, &c. John 16. 7, &c.* In opposition whereunto, the unclean Spirit Satan is called the Adversary, 1 *Per. 5. 8*, namely, in that he suggesteth Slanders, and false Accusations to the Men of this World, against Christ and his People; see *John 8. 38, 44*. Secondly, Because when the Saints sink under some great Pressure and Affliction, and are at a loss, not knowing which way to turn themselves, nor what to pray for as they ought, then comes in the Holy Spirit to their assistance, and intercedeth, with most earnest and unexpressible Groans to God in their behalf, *Rom. 8. 26, 27*. In opposition whereunto; the unclean Spirit, Satan, is called the Accuser of the Brethren, in that he accuseth them Night and Day before the Throne of God, *Rev. 12. 10. Job 1. 9. & Chap. 2, 4, 5*. Note also, that the Holy Spirit is said to be sent, and that in the Name of another, yea of a Man, (since not only the thing it self, but also the whole tenour of Christ's Discourse intimated, that he speaks of himself as a Man); but



but it is absurd to say, *that the most High God can be sent*, (since that is proper to Inferiours and Ministers); more absurd yet to say, *that he can be sent in the Name of another*; but most absurd of all to say, *that he can be sent in the Name of a Man*. John 15. 26. *But when the Advocate is come, whom I will send you from the Father, even the Spirit of Truth, that proceedeth (or, goeth out) from the Father, He shall testify of me*. This Description of the Holy Spirit, namely, *that he proceedeth from the Father*, serveth to shew both the Reason of our Saviour's former words, wherein he had said that *He would send the Holy Spirit from the Father*; and also that the Holy Spirit is of most intimate admission with the Father; and as I may so speak, *Legatus à latere*. And indeed, were not Men blinded with Romish Tradition, they would never draw such a monstrous conclusion from these words, as they are wont to do; namely, because the Holy Spirit is here said to proceed from the Father, that therefore he receiveth the Divine Essence, and consequently is God, by eternal procession from the Father, (for as for his procession from the Son, though that be rise in Mens Mouths, yet doth not the Scripture make mention of it any where): Which Essential and Eternal Procession, is not only in it self absurd, but hath also no good footing in this Text, (nor pretendeth to have footing in any other) and is therefore to be rejected, as a bold and senseless figment of Man's Brain. For observe that it is not here said of the Holy Spirit, *ἐκπορεύεται ἐκ τοῦ Πατρὸς*, he proceedeth out of the Father, (though even then that Essential Procession could not have solidly been inferred thence, for *ἐκπορεύεται*, or (which is all one) *ἐξερχομαι ἐκ τινος*, being spoken of a Person, is wont to be understood of a Local Procession; See John 8. 42. Act. 15. 24. 1 Joh. 2. 19.) but *ἐκπορεύεται παρὰ τοῦ Πατρὸς*, i. he proceedeth from the Father. Now *ἐκπορεύεται παρὰ τινος*, i. to proceed from one, being spoken of a Person, every puny in Greek can tell, signifieth his going from one's House, or Presence, and so intimates only a Local Procession; which made Beza, in his Annotations on this place, ingenuously

confess, that this Description concerneth not the Essence of the Holy Spirit. Wherefore this place is so far from proving, that it quite subverteth the supposed Deity of the Holy Spirit; since, if he were God, he could not locally proceed from any one, inasmuch as he would then not only be in another's Mansion, but also change place; whereas God, by the confession of all, as he cannot be in any Mansion that is not his own, so neither doth he shift place: John 16. 7, 8, &c. *Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Advocate will not come unto you: but if I depart, I will send him to you. And when he is come, he shall convince the World of Sin, of Righteousness, and of Judgment. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth, is come, he shall lead you into all the Truth, (namely, of those things which Christ had yet to say to them) for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, (which words clearly intimate, that the Holy Spirit could not lead the Disciples into all the truth of those things that Christ had yet to say to them, unless they were first disclosed to the Spirit himself by Christ) and he shall shew you things to come. He shall glorify me, for he shall receive of mine, and shew it to you. This thing doth indeed set forth the transcendent Glory of Christ, namely, that whereas he himself, while he led a mortal Life here on the Earth, was wont in many things to be taught by the Spirit; see Isa. 11. 1, 2. yet after his Exaltation, he should not only send the Holy Spirit, but also give him Instructions concerning what he was to make known unto the Disciples. The fulfilling whereof may be seen in the three first Chapters of the Revelation. For he that there speaketh to John, is not Jesus Christ himself, both because in the entrance of Chap. 1. it is said that Jesus Christ signified the Revelation to his Servant John; not by himself, but sending by his Angel; and also because in the 13th Verse of the same Chapter John saith, *that he saw one like to the Son of Man*; but if so, then he was not the Son of Man himself. Who that Angel there-*



fore is, that there speaketh to *John*, in the Person and Name of Christ, may easily be gathered from the *Epiphonema*, or Acclamation, put at the close of every Epistle directed to the seven *Asian Churches*, where the Angel having before spoken in the Person of Christ, now speaketh in his own Person, saying, *He that hath an Ear to hear, let him hear what the Spirit saith unto the Churches*; thereby sufficiently giving us to understand that he was the Holy Spirit; who being appointed by Christ to guide and instruct his People, ought to be hearkened to. *Ephes. 4. 4, 5, 6. There is one Body, and one Spirit, even as ye have been called in one Hope of your Calling; One Lord, one Faith, one Baptism; One God and Father of all, who is over all, and among all, and in you all. 1 Cor. 12. 4, 5, 6. There are diversities of Gifts, but the same Spirit. And there are diversities of Administrations, but the same Lord. And there are diversities of Operations, but it is the same God that worketh all in all, (namely, as the primary Author; whereas the Lord Jesus worketh them as the secondary Efficient; and the Holy Spirit as the Instrument, to whom, as being a most wise and faithful Steward and Deputy*

\* *Preser. Adv.* (they are the Expressions of *Heret. cap. 28.* \* *Tertullian*, who truly and appositely called the Holy Spirit, *Patris vicicium, Christi vicarium*) God and Christ gave leave, for the confirmation of the Gospel, to distribute the spiritual Gifts here specified, according to his own will, as you may see, both in the 11th Verse of this very Chapter, and *Heb. 2. 3.*)

These two Passages, though we could produce no others out of Scripture, are abundantly sufficient to refute the vulgar Opinion touching the Deity of the Holy Spirit, since the Apostle doth expressly and purposely distinguish him from *that one God*, and *that one Lord of Christians*. But if he be neither *that one God*, nor *that one Lord of Christians*, certainly he can be no other than a Ministering Spirit. Wherefore it is palpably evident from hence, that the *TRINITY*, which the Apostle *Paul* believed, consisteth of *one God, one Lord, and one Spirit*, but not

of three Persons in one God; otherwise God himself will be one of the three Persons in God, which to assert is very absurd. So that those Christians that pretend (and indeed they do but pretend) to admit nothing but the Scripture for the Rule of their Faith, may be ashamed to swerve from the Apostle's Doctrine in a thing so plainly and positively delivered by him, and which so nearly concerneth both the Glory of God, and the Salvation of Men; since this very Opinion of three Persons in God, is not only the Source of almost all the Errors commonly held amongst Christians, which are many and gross, but also the main Scumbling-block that keeps many thousands from entering into the Church of Christ, in that they apprehend this to be the Error of the Christian Religion it self, whereas it is only the Error of those that profess it. *1 Cor. 2. 10, 11. But God hath revealed them to us by his Spirit: (mark how the Spirit is not only distinguished from God, but also made the Instrument whereby he revealeth the Mysteries of the Gospel;) for the Spirit searcheth all things (that is, all things pertaining to the Salvation of Men; for the word [all] is wont to be restrained to the matter in hand: thus in Verse 15. of this very Chap. the spiritual Man is said to judge or discern all things, even the Depths of God. (Thus some Men are said to be acquainted with the Depths of Satan, Rev. 2. 24.) For who of Men knoweth the things of a Man, save the Spirit of Man that is in him? Even so the things of God knoweth none but the Spirit of God: (He doth not add as before, that is in him.) When the Apostle here saith, That none knoweth the things of God but the Spirit of God, the exclusive Particle (now) is put to exclude some Persons; those Persons must of necessity be either Humane, Angelical, or Divine, since no other Persons are to be found. Nor Humane Persons, for then the Holy Spirit will be in the number of Men, (which is absurd,) since that only is wont to be excepted, which is otherwise comprehended under the general Name; and which, if it had not expressly been excepted,*

ed, would have been thought to be included. Not Divine Persons, for then the second Person, which is commonly held, will be excluded: For if no Divine Person *know the things of God*, (that is, of the Father, for he, by the confession of all, is here signified by the Name of God) but the Spirit, then the second Person would not know them, which overturneth the supposition of the Adversaries, touching the three Persons of God. It remaineth therefore that the exclusive Particle [*none*] is here made use of to exclude Angelical Persons, and consequently, that the Holy Spirit is in the number of Angels, otherwise he needed not to have been by Name excepted. Whence we may collect, That of all the Heavenly Ministers, the Holy Spirit was first made acquainted with the Secrets of God, touching the Gospel; and accordingly he above others was employed in revealing them to the Apostles, according to the reasoning of *Paul* himself in this place: which thing argueth his intimacy with God, and eminency above all the rest of the Heavenly Host; and likewise affordeth us the reason, why he in the Scripture is sometimes exempted out of the Appellation of Angels; it being usual for one to be exempted out of the Appellation of those of his kind, by reason of some Excellency. Thus *Peter* is segregated from the Apostles, because he had the preeminence among them, *1 Cor. 9. 5.* And *Saul* is distinguished from the Enemies of *David*, not because he was none of them, but in that he was the chief of them, *Psal. 18. 1.* And upon the same account Christ Jesus is sometimes in the Scripture distinguished from Men; see *Gal. 1. 1, 12. Heb. 7. 28.*

And these things, (Christian Reader) have I urged, supposing the holy Spirit to be a Person, as most of the Adversaries hold. Yet so far as some (who otherwise assent to the truth concerning the Holy Spirit) mistake in denying his Personality, I think good here to confirm it. Consider therefore the places which I have cited out of the *14th, 15th, and 16th of John*; and when thou hast seriously (laying aside all preju-

dice) so done, it will be impossible for thee (especially being thus admonished) to embrace either the Opinion of *Athanasius*, who held the Holy Spirit to be a Person of Supream Deity, or that of *Socinus*, who believed him to be the Divine Power or Efficacy, but no Person. The Error of *Athanasius* I have already briefly in this Article confuted, but more largely in the foregoing twelve Arguments. As for that of *Socinus*, tell me, (whosoever thou art that adherest thereunto) whether Christ would have called the Holy Spirit, *the Advocate*, if he had not been a Person? Can any thing but a Person discharge such an Office, have such a title? Thou wilt say, *David* calleth the Testimonies of God, *his Counsellors*, *Psal. 119. 24.* Right. But doth he so call them *Counsellors*, as Christ calleth the Holy Spirit *Advocate*? Doth he put the word *Counsellors* simply and by it self, or (as the Learned phrase it) *subjectively*, for the Testimonies of God? Doth he say, *I will speak of the Counsellors*, or *turn my Feet to the Counsellors*? or, *I have kept the Counsellors*, thereby intending the Testimonies of God? But Christ saith, *If I go not away, the Advocate will not come*; and *I will pray the Father, and he shall give you another Advocate*, and when the Advocate is come, *whom I will send you from the Father*; thereby meaning (as he explains himself) the Holy Spirit. Thou wilt reply, that *Wisdom, Prov. 8.* is brought in as a Person, which notwithstanding is no Person. But how can it be made appear that by *Wisdom* in this place is not meant a Person, by a *Metonymie* or *Transnomination*, called *Wisdom*? Certainly the Circumstances of the place intimate the contrary: for thus *Wisdom* speaketh, *I love them that love me*; and those that seek me early, *shall find me*. The Lord possessed me in the beginning of his way, before his Works of old. *I was set up* (or, *anointed*, as the Hebrew word signifieth) *from everlasting, from the beginning, or ever the Earth was*. When there were no Depths, *I was brought forth* (or, *formed*,) when there were no Fountains abounding with Water. When he prepared the Heavens, *I was there*; when he appointed the Foundations

of the Earth: *Then was I by him, as one brought up with him* (Heb. a Foster-child, or (as the Septuagint intimate) an Artift) *and I was daily his delight, rejoycing always before him: Rejoycing in the habitable part of his Earth, and my Delights were with the Sons of Men.* Is it possible for the wit of Man, with any probability, to devise how these things should be applied to that which is no Person? Who this Person is, I have formerly shewn, even the Person under consecration, the Holy Spirit, who moved on the Waters, when God was about to create the World; whose delights are with the Sons of Men; and he accordingly called the Spirit of Grace, for the favour that he beareth towards them; who may aptly be called Wisdom, and say, *Counsel is mine, I have strength; being the Spirit of Wisdom, Counsel, and Might, or Strength, as Isaiah, Chap. 11. testifieth.* Again, how could Christ say, *that the Spirit should not speak of himself, but what he should hear, if he were not a Person?* How, that he should receive of his, and declare it to the Disciples? Certainly they that adhere to the Doctrine of Socinus touching Christ (wherein without question that Man saw the Truth) must either renounce it, and return to Athanasius, or embrace this which I hold touching the Person of the Holy Spirit. For is it imaginable that the Holy Spirit, being the Power and Efficacy of God, immediately flowing out of his Essence, should hear from Christ, and receive of his, when in the mean time neither is himself a Person, nor hath Christ the same Divine Essence? Furthermore, how could the Holy Spirit search all things, even the Depths of God? 1 Cor. 2. *How make intercession for the Saints with groans unutterable?* Rom. 8. *How could he say to the Christians at Antioch, Separate me Barnabas and Saul, for the Work whereunto I have called them?* Act. 13. 2. *How to Peter, Behold, three Men seek thee; Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them?* How could it be said of him, *that he distributeth Spiritual Gifts as he will?* 1 Cor. 12. 11. *How could we be exhorted by*

the Apostle, *not to grieve the Holy Spirit?* Eph. 4. 30. *How finally could Christ command his Apostles to baptize all the disciplined Nations into the Name, as of the Father, and the Son, so also of the Holy Spirit?* If these things, and sundry more which may be alleged out of the Scripture, do not evince the Holy Spirit to be a Person, what can? But the Adversaries, with whom we have now to deal, will object, that several things are in like manner ascribed to the Holy Spirit, which agree not to a Person. Thus is he said to be an Earnest (or rather, as the Greek word ἀρραβών signifieth, a Pledge. See Gen. 38. 17, 18. Ἡ δὲ ἔμπν ἐάν δῶς μοι ἀρραβῶνα, εἰς τὸ ἀποστέλει σε. Ὁ δὲ ἔμν, τίνα δὲ ἀρραβῶνα δώσω σοι;) that is, according to the English Translation, *Wilt thou give me a Pledge till thou send it?* And he said, *What Pledge shall I give thee?* See also Verse 20. κομισάσαι παρὶ δὲ γυναῖκος δὲ ἀρραβῶνα, to receive the Pledge from the Womans Hand:) and to be shed upon the faithful; and they said to be Anointed, Baptized, and Sealed with the Holy Spirit; and God to give the Spirit. But it is easy to shew that such things as these are in the Scripture, and other approved Writers, attributed to Persons; but such Personal things as we have before rehearsed concerning the Holy Spirit, are never in the Scripture, or other approved Authors, (unless Poets, to whom liberty of Fiction is granted, and who consequently may make Persons of what they please) attributed to them that are not Persons. For instance, Terence in *Heaut. Act. 3. Sc. 3.* calleth a Damfel a Pledge, saying,

*Ea mortua est. Reliquit filiam adolescentulam: Ea relicta huic arrhaboni est pro illo argento.*

Which place further sheweth the true signification of Arrhabo to be that which we formerly assigned. Likewise Paul saith, *Put ye on the Lord Jesus Christ, Rom. 13. 14. And, My little Children, of whom I travel in birth again until Christ be formed in you, Gal. 4. 19. And, As ye have received Christ Jesus the Lord, walk ye in him, Col. 2. 6. And, Ye are our Epistle written in our Hearts, known and read of all Men, 2 Cor. 3. 2.* And, *The*  
Seal

*Seal of my Apostleship are ye in the Lord, 1 Cor. 9. 2.* And Christ himself, *None can come unto me, except it were given (or rather, except there be given) to him of my Father,* (the Gr. hath it, *ἐν τῷ Πατρὶ,* the same expression that is used, when it is said, *that God hath given us of his Spirit, 1 Joh. 4. 13. ἐν τῷ πνεύματι* 1<sup>o</sup> *αὐτοῦ.*) You see, by what hath been alledged, that either the very same impersonal Expressions, which are attributed to the Holy Spirit, are also attributed to other Persons, or other Expressions altogether as far distant from Personality. Wherefore it will be far more suitable, by a *Metonymy*, or *Metaphor*, (usual enough in such cases) to save these few impersonal Expressions, attributed to the Holy Spirit, being a Person, as the tenor of the Scripture exhibiteth him to us; than by a *Prosopopœia*, (which must of necessity prove very uncouth and monstrous) to elude those many personal Expressions attributed to the Holy Spirit, being no Person, as only some few places seem to hold him forth to us. Having sufficiently asserted the personality of the Holy Spirit, let us now, in the close of all, speak briefly of what is peculiar to him. I omit what *Siracides* saith of the Holy Spirit under the Name of *Wisdom*, he being the Spirit of *Wisdom*, namely, *that he came out of the Mouth of the most High*, Chap. 24. 3. and consequently had his production in that manner, being (as another wise Man also speaketh of him, under the name aforesaid) *a Vapor of the Power of God, and a sincere Emanation (or, efflux) of the Glory of the Almighty*, *Wisd. Solom.* Chap. 7. 25. To which accordeth that of *Elisha*, *Job 33. 4. The Spirit of God hath made me, and the Breath of the Almighty hath given me Life.* Where (after the manner of the *Hebrews*) the same thing is repeated in different words, *the Breath of the Almighty* being put for what had in the former part of the Sentence been called *the Spirit of God*. And methinks the very Appellation of *the Spirit of God*, doth of it self sufficiently intimate, that what those two forequoted Writers speak of *Wisdom*, is applicable to the Holy Spirit. But these things (as I said before) I now omit, enquiring only what are the peculiar Privileges and Operations of the Holy

Spirit. His peculiar Privilege therefore is, that he only of all the ministring Spirits, being of a more pure and penetrating Nature, and of more intimate admission, is first acquainted with the Depths, or profound Secrets of God, as hath been before argued in this very Article, out of *1 Cor. 2. 10, 11.* where when the Apostle saith, *Who of Men knoweth the things of a Man, save the Spirit of a Man that is in him? Even so the things of God knoweth none, save the Spirit of God:* the other Member, necessary to make the Opposition complete, is to be supplied in our Mind, and the place understood, as if the Apostle had said, *Even so the things of God knoweth none of the ministring Spirits or Angels, save the Spirit of God;* as I before have evinced. Neither let any Man take Offence, whilst I intimate the Holy Spirit to be an Angel; for tho he were not expressly so called in the Scripture, (as I verily believe he is, tho the places are not such as to be altogether free from Cavil) yet is the thing it self, beyond all controversy, ascribed to him. For demonstration, the word *Angel* originally Greek, and the Hebrew *Malak* answering thereunto, signifieth any Messenger whatsoever; but is in Scripture oftentimes appropriated to signify a Spirit, or Heavenly Messenger. In both which respects the Holy Spirit is an Angel; being not only a Messenger, but a spiritual Messenger sent out of Heaven, as *Peter* testifieth, *1 Pet. 1. 12.* As for the peculiar Operations of the Holy Spirit, the first is *Sanctification*, performed by imparting spiritual Gifts unto them, whereby they are consecrated and set apart to the Service of God; see *1 Cor. 6. 11.* But ye are washed, but ye are sanctified, but ye are justified in the Name of our Lord Jesus, and by the Spirit of our God. By Sanctification cannot here be meant, the cleansing of the *Corinthians* from the filth of their Sins, for that is expressed by *washing*; but the consecrating of them to God, by conferring on them spiritual Gifts: See also *1 Cor. 12. 4, 11.* There are diversities of Gifts, but the same Spirit. Now all these worketh one and the same Spirit, distributing to every one as he will. For tho other good Spirits are also employed about the Faithful; for they are all ministring Spirits, sent out to mi-

minister for their sakes, that shall inherit Salvation, as the Divine Author to the Hebrews testifieth, Chap. 1. 14. and do not only guard, by pitching their Tents round about them, Plal. 34. 8. but also inspire them, as they prophesy and speak with strange Tongues, (which sheweth how the Holy Spirit may inspire divers at the same time) see 1 Cor. 14. 12, 13, 14, 15. Even so ye, forasmuch as ye are zealous of Spirits, (so the Greek hath it, as the Translators themselves in the Margin confess; who not understanding the thing it self, did, in the Text for Spirits, put Spiritual Gifts) seek that you may excel (Gr. abound) to the edifying of the Church. Wherefore let him that speaketh in an unknown Tongue, pray that he may interpret. For if I pray in an unknown Tongue, my Spirit prayeth, but my Understanding (or Mind) is unfruitful. What is it then? I will pray with the Spirit, and will pray with the Understanding also: I will sing with the Spirit, and will sing with the Understanding also. See also Ver. 32. And the Spirits of the Prophets are subject to the Prophets. Behold here in the words which I have cited, there is twice mention made of Spirits in the plural Number, whilst the Apostle discourseth of them that spake with strange Tongues, and prophesied. Neither can the Understandings or Minds of the Linguists and Prophets be understood by those Spirits, since the Apostle, Ver. 14. putteth a manifest difference between the Spirit, and the Understanding or Mind of him that spake in an unknown Tongue. Neither are Spiritual Gifts meant, for they are in Greek called πνευματικά, Spirituals, 1 Cor. 12. 1. not πνεύματα, Spirits. It remaineth therefore that ministering Spirits are meant, who inspired the several Linguists and Prophets, and are therefore said to be subject to the Prophets, because they could either make use of, and

utter their Inspirations, or suspend the use of the same, by permitting others to speak, inasmuch as those Spirits did not hurry the Prophets so violently, as evil Spirits are reported to drive false Prophets amongst the Heathen, otherwise God, by giving them to the Prophets in the Church, would be the Author of Tumult and Confusion, but not of Order; whilst every one that was inspired at the same time with another, was necessitated to utter his Inspiration as well as he. Though other good Spirits, (I say) are employed about the Faithful, in the exercise of Prophecy and strange Tongues, yet the assignation and conferring of those Gifts peculiarly belongeth to the Holy Spirit, as the Apostle clearly testifieth. The second peculiar Operation of the Holy Spirit, is to give Believers access through Christ to the Father, Eph. 2. 18. For he being the Spirit of Adoption, doth witness to their Spirits that they are the Children of God, and so maketh them to cry, Abba, Father, Rom. 8. 15, 16. and consequently is the Pledge of their Inheritance, Eph. 1. 13, 14. (for so I before shewed that the word ἀρραβών in the Gr. ought to be rendred, and not Earnest, as the English Translators have it). Some other things perhaps there be, as the ordering of matters in the Church, and setting of Officers therein, and also laying of Burthens upon Christians, (see Act. 15. 28.) which seem to be peculiar to the Holy Spirit above others; yet since the Scripture doth not say, that none save the Spirit doth these things, or that one and the same Spirit doth them, I dare not so confidently assert them for peculiar Operations of the Holy Spirit, contenting my self with those which the Scripture doth confessedly point out for such.



T H E  
T E S T I M O N I E S

Of { *Irenæus,* } { *Novatianus,*  
      { *Justin Martyr,* } { *Theophilus,*  
      { *Tertullian,* } { *Origen,*

(Who lived in the two First Centuries after  
Christ was born, or thereabouts ;)

A S A L S O

Of { *Arnobius,* } { *Hillary,*  
      { *Lactantius,* } { and  
      { *Eusebius,* } { *Brightman ;*

C O N C E R N I N G

That One GOD, and the Persons  
of the HOLY T R I N I T Y.

Together with *Observations* on the same.

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(John Biddle)

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Printed in the Year, 1691.



1850

John Smith

Wm. Smith

1850

and

John Smith

Wm. Smith

1850

John Smith

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Roterodami.

**E**cclesia enim per universum orbem usque  
ad fines terre seminata, & ab Apo-  
stolis & a discipulis eorum accepit  
eam fidem, que est in unum Deum,  
Patrem omnipotentem, qui fecit cælum  
& terram, mare & omnia que in eis sunt;  
& in unum Jesum Christum Filium Dei, incarnatum  
pro nostra salute; & in Spiritum sanctum,  
qui per Prophetas predicavit dispositiones Dei,  
& adventum, & eam que est ex Virgine genera-  
tionem, & passionem, & resurrectionem a mor-  
tuis, & in carne in cælos ascensionem dilecti Jesu  
Christi Domini nostri, & de cælis in gloria Pa-  
tris adventum ejus, ad recapitulanda universa,  
& resuscitanda omnem carnem humani generis,  
ut Christo Jesu Domino nostro, & Deo, & Sal-  
vatori, & Regi, secundum placitum Patris in-  
visibilis omne genu curvetur, cælestium, ter-  
restrium, & infernorum, & omnis lingua con-  
fiteatur ei, & judicium justum in omnibus fa-  
ciat. Spiritualia quidem nequitie, & angelos  
transgressos, atque apostatas factos, & impios,  
& injustos, & blasphemos homines in æternum  
ignem mittat. Justis autem & equis & Præ-  
cepta ejus servantibus, & in dilectione ejus per-  
severantibus, quibusdam quidem ab initio, qui-  
busdam autem ex penitentia, vitam donans, in-  
corruptelam loco muneris conferat, & claritatem  
æternam circumdet.

That is,

The Church dispersed through the whole  
World, even to the ends of the Earth, hath,  
both from the Apostles and their Disciples,  
received that Faith, which is in one God the

Father Almighty, which made Heaven and  
Earth, the Sea, and all the things which are  
in them; and in one Jesus Christ the Son of  
God, incarnated for our Salvation; and in  
one Holy Spirit, who by the Prophets pub-  
lished the Dispensations of God, and the  
coming, and that Generation which is of the  
Virgin, and the Passion, and the Resurrection  
from the Dead, and the Ascension into the  
Heavens in Flesh, of the beloved Jesus Christ  
our Lord, and his coming from Heaven in  
the Glory of the Father, to gather all things  
into one, and raise up all Flesh of Mankind,  
that to Jesus Christ our Lord, and God, and  
Saviour, and King, according to the good-  
pleasure of the Invisible Father, every knee  
may bow, of heavenly, earthly, and infer-  
nal things, and every Tongue may confess to  
him, and that he may do just Judgment in  
all things. That he may send the spiritual  
things of Wickedness, and the Angels who  
have transgressed and become Apostates, and  
impious, and unjust, and unrighteous, and  
blasphemous Men, into Eternal Fire: But to  
the Just, and Righteous, and to those that  
keep his Commandments, and persevere in  
his Love, some from the beginning, others  
after Repentance, giving Life, he may, by  
way of Reward, confer on them Incorrupti-  
bility, and encompass them with everlasting  
splendor.

## Lib. 1. advers. Hæres. Cap. 19.

Cum teneamus autem nos regulam veritatis, id est, quia sit unus Deus omnipotens, qui omnia condidit per verbum suum, & aptavit, & fecit ex eo quod non erat ad hoc ut sint omnia, quemadmodum Scriptura dicit, Verbo enim Domini cæli firmati sunt, & Spiritu oris ejus omnis virtus eorum. Et iterum: Omnia per ipsum facta sunt, & sine ipso factum est nihil. Ex omnibus autem nihil subtractum est, sed omnia per ipsum fecit Pater, sive visibilia, sive invisibilia, sive sensibilia, sive intelligibilia, sive temporalia, propter quandam dispositionem; sive sempiterna: & ea omnia, non per Angelos, neque per Virtutes aliquas abscissas ab ejus sententia, nihil enim indiget omnium Deus, sed per Verbum & Spiritum suum omnia faciens, & disponens, & gubernans, & omnibus esse præstans. Hic qui mundum fecit, etenim mundus ex omnibus; hic qui hominem plasnavit; hic qui Deus Abraham, Deus Isaac, & Deus Jacob, super quem alius Deus non est, neque initium, neque virtus, neque pleroma: Hic Pater Domini nostri Jesu Christi, quemadmodum ostendimus.

That is,

Forasmuch as we hold the Rule of Truth, namely, that there is one God Almighty, who created all things by his Word, and fitted them; and of that which was not, caused all things to be, as the Scripture saith, *By the Word of the Lord were the Heavens established; and all their Host by the Breath of his Mouth.* And again; *All things were made by him, and without him was nothing made that was made.* Now from all nothing is subtracted, but the Father made all things by him; whether visible, or invisible; whether sensible, or intelligible; whether temporal for a certain Dispensation, or eternal: and all those things, not by Angels, nor by Powers, sundered from his Judgment; for God standeth in no need of all things, but by his Word and Spirit, making, and disposing, and governing all things, and giving all things a Being. This very One that made the World, for the World consists of all things; this very One who for-

med Man; this very One, who is the God of Abraham, the God of Isaac, and the God of Jacob, above whom there is no other God, nor Beginning, nor Power, nor Plentitude: This very One is the Father of our Lord Jesus Christ, as we will shew.

## Lib. 2. Cap. 49.

Siquis exquirat causam, propter quam in omnibus Pater communicans Filio, solus scire & horam & diem Domino manifestatus est, neque aptabilem magis, neque decentiorem, nec sine periculo alteram, quam hanc inveniat in presenti, quoniam cum solus verax Magister est Dominus, ut discamus per ipsum, super omnia esse Patrem. Etenim Pater, ait, major me est, & secundum agnitionem itaque prepositus esse Pater annuntiatus est à Domino nostro, ad hoc ut & nos, in quantum in figura hujus mundi sumus, perfectam scientiam & tales questiones concedamus Deo: ut ne sorte querentes altitudinem Patris investigare, in tantum periculum incidamus, uti queramus, an super Deum alter sit Deus.

That is,

If any one seek out the Cause, why the Father communicating in all things with the Son, is alone manifested by the Lord to know the Day and Hour, (namely, of Judgment) he shall at present find none more applicable, nor more befitting, nor without danger, than this, That since the Lord is the only Truth-speaking Master, we should by him learn, THAT THE FATHER IS ABOVE ALL THINGS. For the Father, saith he, is greater than I: Wherefore in Knowledge also, the Father is declared by our Lord to have the pre-eminence; to the end, that we also, in as much as we are in the Figure of this World, should yield perfect Knowledge, and such Questions unto God; and lest haply seeking to find out the height of the Father, we fall into so great danger, as to enquire, whether there be another God above God.

Lib.

## Lib. 3. Cap. 3.

Sub hoc igitur Clemente, diffensione non modica inter eos qui Corinthi essent fratres iacta, scripsit que est Rome Ecclesia potentissimas litteras Corinthiis, ad pacem eos congregans, & reparans fidem eorum, & annuncians quam in recenti ab Apostolis receperant Traditionem, annunciantem unum Deum omnipotentem, factorem celi & terre, plasmatorem hominis, qui induxerit cataclysmum, & advocaverit Abraham, qui eduxerit Populum de terra Egypti, qui collocutus sit Moysi, qui legem disposuerit & Prophetas miserit, qui ignem preparaverit Diabolo & Angelis ejus. Hunc Patrem Domini nostri Jesu Christi ab Ecclesiis annuciari, ex ipsa Scriptura qui velint, discere possint, & Apostolicam Ecclesie Traditionem intelligere, cum sit vetustior epistola his qui nunc falso docent, & alterum Deum super Demurgam & factorem horum omnium que sunt contentiuntur.

That is,

In the time of this Clement, a great Diffention arising amongst the Brethren that were at Corinth, the Church that is at Rome wrote most powerful Letters to the Corinthians, drawing them together unto Peace, and repairing their Faith, and declaring the Tradition which they had newly received from the Apostles, which Tradition declares one God Almighty, maker of Heaven and Earth, former of Man; who brought the Flood, and called Abraham; who led the People out of Egypt; who talked with Moses; who dispensed the Law, and sent the Prophets; who prepared Fire for the Devil and his Angels. That he is by the Church declared the Father of our Lord Jesus Christ. They who have a desire, may learn, from the Writing it self, and understand the Apostolick Tradition of the Church, in that the Epistle is ancients than they who now teach falsely, and withal feign another God above the Contriver and maker of all these things that are.

## Lib. 3. Cap. 6.

Neque igitur Dominus, neque Spiritus Sanctus, neque Apostoli cum qui non esset Deus, definitivè & absolute Deum nominassent aliquando, nisi esset verus Deus: neque Dominum appellassent aliquem sua persona, nisi qui dominatur omnium Deum Patrem & filium ejus, qui Dominum accepit à Patre suo omnis conditionis. Nemo igitur alius, quemadmodum prædixi, Deus nominatur, aut Dominus appellatur, nisi qui est omnium Deus & Dominus, qui & Moysi dixit: Ego sum, qui sum: & sic dices filius Israel: Qui est, misit me ad vos: & huius Filius Jesus Christus Dominus noster, qui filios Dei facit Credentes in nomen suum.

That is,

Wherefore neither the Lord, nor the Holy Spirit, nor the Apostles, would definitively and absolutely, at any time, have named him God, who was not God, unless he were the true God: Neither would they have called any one of his own Person Lord, but him that exerciseth Lordship over all, even God the Father, and his Son, who hath received from his Father the Lordship of all the Creation.

No other therefore, as I said before, is named God, or called Lord, but he that is the God and Lord of all, who also said to Moses, I am that I am: and thus shalt thou say to the Children of Israel, He that is, sent me unto you: and his Son Jesus Christ.

Ibid.

Et ego igitur invoco te Domine Deus Abraham, & Deus Isaac, & Deus Jacob qui est & Israel, Pater Domini nostri Jesu Christi Deus qui per multitudinem misericordie tue & bene sensit in nobis, ut te cognoscamus, qui fecisti cælum & terram & dominaris omnium, qui es solus & verus Deus, super quem alius Deus non est, præter Dominum nostrum Jesum Christum dominatione quoque dominaris Spiritus Sancti, da omni legenti hanc Scripturam cognoscere, quia solus Deus es, & confirmari in te, & abstinere ab omni heretica, & que est sine Deo & impia sententia.

That

*That is,*

And I therefore invoke thee, O Lord, the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, who is also *Israel*, the Father of our Lord *Jesus Christ*; the God, who through the multitude of thy Mercy hast taken pleasure in us, that we may know thee, who hast made the Heaven and Earth, and rulest over all; who art the only and true God, above whom there is no other God; dost, in domination, besides our Lord *Jesus Christ*, rule also over the Holy Spirit, grant to every one that readeth this Writing to know thee, that thou art the only God, and to be confirmed in thee, and to depart from every Heretical and Atheistical, and impious Opinion.

Lib. 3. Cap. 9.

*Offenso igitur sic plane, & adhuc ostendatur manifestius neminem alterum Dominum vel Deum, neque Prophetas, neque Apostolos, neque Dominum, Christum confessum esse ex sua persona, sed precipue Deum & Dominum, Prophetis quidem & Apostolis Patrem & Filium confitentibus, alterum autem neminem neque Deum nominantibus, neque Dominum confitentibus. Et ipso Domino Patrem tantum Deum & Dominum eum, qui solus est Deus & Dominator omnium, tradente Discipulis sequi nos oportet, siquidem illorum sumus Discipuli, testimonia illorum ita se habentia.*

*That is,*

It being therefore thus plainly shewn, let it also be shewn yet more manifestly, that neither the Prophets, nor the Apostles, nor the Lord Christ, confessed any other to be of his own Person Lord or God, but chiefly the Prophets and Apostles confessing the Father and the Son to be God and Lord, but neither naming any other God, nor confessing him to be Lord. And the Lord himself delivering to the Disciples, that the Father only is that God and Lord, who is the only God and Ruler of all, we ought to follow, if we be their Disciples, their Testimonies running in this strain.

[This Passage, as well as the last save one, before quoted, clearly intimateth that even in the Judgment of *Ireneus*, others besides the Father and the Son are sometimes in the Scripture simply called *GOD* and *LORD*; but then they are not so called according to their own Persons. Whereunto accordeth that of the Scripture it self, *Exod. 23. 20. 21.* where the *LORD* speaketh thus, *Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his Voice, provoke him not: for he will not pardon your Transgressions; for MY NAME IS IN HIM.* From whence it is apparent, that when an Angel is at any time called *GOD* or *LORD*, as amongst other places it cometh to pass, *Exod. 3. 2, 4, 6. Exod. 14. 19, 24, 26. Judg. 6. 12, 14, 16, 19, 20.* The reason of this is, not because that Angel is a several Subistence in God, or, an Uncreated Angel, (as the Adversaries are pleased, out of their own Imagination, to phrase it) but because the Name of *GOD* or the *LORD* is in him; and he accordingly denominated, not from his own Person, but from that of *GOD* or *LORD* which he sustaineth.]

Lib. 4. Cap. 1.

*Cum sit igitur hoc firmum & constans neminem alterum Deum & Dominum à Spiritu predicatum, nisi eum qui dominatur omnium Deus cum verbo suo, & eos qui adoptionis Spiritum accipiunt, hoc est eos qui credunt in unum verum Deum, & Christum Jesum filium Dei, similiter & Apostolos neminem alium à semetipsis Deum appellasse, aut Dominum cognovisse, multo autem magis Dominum, qui & nobis præcepit neminem Patrem confiteri, nisi eum qui est in caelis, qui est unus Deus, & unus Pater: manifeste falsa ostenduntur ea, quæ dicunt circumventores, & perversissimi Sophiste.*

*That is,*

For as much therefore as this is firm and constant, that no other God and Lord was published by the Spirit, but he that ruleth over all, even God with his Word, and they who

who receive the Spirit of Adoption, that is, they that believe in that one and true God, and Christ Jesus the Son of God; and that the Apostles in like manner did of themselves call no other God, or know him to be Lord; but that the Lord much more, who also in-joyed us to confess no Father, but him that is in Heaven, which is that one God, and one Father: those things are shewn to be manifestly false, which Deceivers and most perverse Sophisters affirm.

[These Passages which we have cited out of this ancient Writer *Irenæus*, most evidently shew that he firmly believed the Father

only to be that one God, the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*; and his Son Jesus Christ (whom otherwise he supposeth to have had a Being before his Birth of the Virgin, but how oppositely to the very thing it self, and the Tenour of the Scripture, I have above sufficiently argued) to be that one Lord who received his Dominion from God the Father, and the Holy Spirit to be neither that one God, nor that one Lord. So that had he not failed in imagining two Natures in Christ, he had exactly hit the Doctrine of the HOLY TRINITY delivered in the Scripture.]

## Justinus Martyr Opera

*Frederici Sylburgii editus, Anno 1593.*

Apolog. 2. Pag. 43.

ΕΝΔΕΙΞΕΙ ΚΑΙ ΑΔΕΙΧΕ ΚΑΚΗΜΕΝΑ, ΚΑΙ ΟΜΟΛΟΓΕΙ  
ΓΑΡ ΟΥΚ ΕΙΣ ΤΕΙΣ ΤΩΝ ΝΟΜΙΖΟΜΕΝΩΝ ΘΕΩΝ  
(ΔΑΙΜΟΝΩΝ) ΑΔΕΙΧΕ ΕΙΝΑΙ. ΑΛΛ' ΕΝ ΤΩ ΑΛΗΘΕΙ  
ΔΙΔΑΤΕ, ΚΑΙ ΠΑΤΕΡΟΣ ΔΙΚΑΙΟΣΥΝΗΣ ΚΑΙ ΣΩΦΡΟΣΥΝΗΣ,  
ΚΑΙ ΕΙΣ ΑΛΛΩΝ ΑΓΑΘΩΝ, ΑΝΕΠΙΜΕΛΕΤΕΣ ΤΕ ΚΑΚΙΑΙ  
ΘΕΩΝ. ΑΛΛ' ΕΠΕΙΝΟΝ ΤΕ, ΚΑΙ Τ' ΠΑΡ' ΑΥΤΩΝ ΥΠΟΝ  
ΕΛΘΟΝΤΑ ΚΑΙ ΔΙΔΟΥΣΑΝΤΑ ΗΜΑΣ ΤΑΥΤΑ, ΚΑΙ Τ' ΕΙΣ  
ΑΛΛΩΝ ΕΠΟΙΟΥΣΑΝ ΚΑΙ ΕΞΟΜΟΙΟΥΜΕΝΩΝ ΑΓΑΘΩΝ  
ΑΓΓΕΛΩΝ ΣΕΒΕΤΩΝ. ΠΝΕΥΜΑ ΤΕ ΤΩ ΣΩΦΡΗΝΩΝ  
ΣΕΒΕΜΕΝΑ ΚΑΙ ΣΩΦΡΟΝΩΝ, ΛΟΓΩ ΚΑΙ ΑΛΗΘΕΙΑ  
ΗΜΩΝΤΕΣ, ΚΑΙ ΠΑΝΤΙ ΒΕΒΛΟΜΕΝΟΙ ΜΑΔΕΙΝ, ΑΦΘΟ-  
ΝΟΝ ΤΩ ΔΙΔΩΝΤΕΣ.

That is,

Hence also are we called Atheists, and we confess our selves to be Atheists in reference to such reputed Gods (Demons) but not to that most true God, who is the Father of all Righteousness and Temperance, and the other Virtues, and unstained with any Evil; for him and the Son that came from him, and

taught us these things, and the Host of the other good Angels who accompany and resemble him, together with the Prophetick Spirit, we adore and worship, in word and truth honouring them, and freely imparting, according as we have been taught, to every one that is willing to learn.

[This Passage sheweth how soon Christians began to commit Idolatry in worshipping Angels.]

*Ibid.* pag. 46, 47.

\*ΑΔΕΙΧΕ ΜΕΝ ΕΝ ΩΣ ΕΚ ΕΣΩΝ, Τ' ΔΗΜΟΥΡΩΝ ΤΩ  
ΔΕ ΤΩ ΠΑΝΤΟΣ ΣΕΒΕΜΕΝΟΙ, ΑΝΕΙΔΕΝ ΑΙΜΑΤΩΝ ΚΑΙ  
ΟΠΟΝΔΩΝ ΚΑΙ ΣΥΜΒΑΙΜΑΤΩΝ, ΩΣ ΕΙΔΕΙΧΘΗΝΩΝ,  
ΛΕΓΟΝΤΕΣ, ΛΟΓΩ ΕΥΧΗΣ ΚΑΙ ΕΥΧΑΙΣΤΙΑΣ ΕΘ' ΟΙΣ  
ΣΩΦΡΕΣΙΜΕΝΑ ΠΑΝΤΑ, ΨΩΗ ΔΙΟΝΑΙΩΣ ΑΙΝΕΝΤΕΣ,  
ΤΙΣ ΣΩΦΡΟΝΩΝ ΕΧ' ΟΜΟΛΟΓΗΣΕΙ; Τ' ΔΙΔΕΚΟΜΕΝΩΝ  
ΤΕ ΤΩΤΩΝ ΧΑΡΟΜΕΝΩΝ ΗΜΩΝ, ΚΑΙ ΕΙΣ ΤΑΤΟ ΖΗΝΗ-  
ΔΕΝΤΑ ΙΗΣΩΝ ΧΡΙΣΤΩΝ, Τ' ΣΑΥΕΩΔΕΝΤΑ ΟΤΙ ΠΟ-  
ΤΗ ΠΙΛΑΤΩ, Τ' ΖΗΝΟΥΔΩΝ ΕΝ ΙΕΡΟΣΟΛΩΝΙΣ ΧΡΕ-  
ΝΟΙΣ ΤΙΘΕΤΕΙ ΚΑΙΟΙΟΥΣ ΟΠΤΕΡΕΣ, ΥΠΟΝ ΑΥΤΩΝ





τὸ λεχθέντι ἀποδέσθαι τὸ ὕδατι πτόματι,  
εἰπων· Ἰὰ ὃ τέτα ἀεὶ ἔ τέτον.

*That is,*

But that ye may understand that *Plato* received from our Teachers, (we mean the Word by the Prophets) what he said of God, as that having altered the shapeless Matter, he made the World; hear the very words of *Moses*, who was before declared to be the first Prophet, and older than the Greek Writers: by whom the Prophetick Spirit signifying how at first, and of what materials God framed the World, spake thus: *In the beginning God made the Heaven and the Earth. Now the Earth was invisible and incompared, and Darkness was upon the Abyss, and the Spirit of God was carried upon the Waters. And God said, Let there be Light, and it was so. Wherefore by the Word of God was the whole World made of the Materials fore-signified by Moses, as Plato, and others of his Opinion; and we also understand, and ye may assent thereunto. And that Natural Discourse touching the Son of God in Plato's Time, when he saith, He made him a Saltier (or, Greek X) in the Universe, he likewise received from Moses, and uttered. For in the Writings of Moses it is recorded, how that when the Israelites departed out of Egypt, and came into the Wilderness, venomous Beasts met them, both Vipers, and Asps, and every sort of Serpents, and so killed the People. Whereupon, by Divine Instinct and Efficacy, Moses took Brass, and made the form of a Crofs, and set it over the Tabernacle, saying to the People, If ye look upon this form, and believe, ye shall be saved thereby. And when this was done, he writeth, that the Serpents died, but the People escaped Death. Thus did Plato deliver it, after he had read the Story; and not accurately knowing nor conceiving that it was the form of a Crofs, but thinking on a Saltier, he said, that the Power next to the Prime God was made a Saltier (or, Greek X) in the Universe. He was also beholden to *Moses* for what he spake of the Third; for, as we spake be-*

fore, he read it recorded by *Moses*, that the Spirit of God was carried upon the Waters. For he giveth the second rank to the Word that is from God, and who, as he said, was made a Saltier in the Universe; but the third Rank to the Spirit, which was said to have been carried on the Water, whilst he saith, *The third things are about the Third.*

*Colloq. cum Tryphone Judæo, Pag 207.*

Ἡδὴ μὲν οἱ, ὁ Τρύφων, εἶπον, ἐκ πολλοῦται τὸ ταῦτον εἶναι Χριστὸν τῷ Θεῷ, ἐὰν ἀποδείξαι μὴ δύναμαι ὅτι καὶ περὶ πᾶσαν ἡδὴ τῶ ποιητῆ ἦ ἔλυν Θεὸς ὢν, καὶ γεννητὴν ἀνδρωπὸς διὰ τὸ παρθεῖν, ἀλλὰ ἐκ παντὸς ἀποδεικνυμένον ὅτι ἐστὶ Θεὸς ἐστὶν ὁ Χριστὸς ὁ ἦ Θεός τις ἐστὶν. Ἐὰν δὲ μὴ ἀποδεικνύω ὅτι περὶ πᾶσιν, καὶ ἡμετέροις ἀνθρώποις ἐμοιοπαθὲς ἦν, σάρα ἔχων, καὶ τὴν ἦ πατρὸς βουλὴν κατέμεινεν, ἐν τούτῳ πεπλασθῆναι με μόνον λέγειν δικαίον, ἀλλὰ καὶ ἀνείδειν ὅτι ἐτός ἐστιν ὁ Χριστὸς, ἐὰν φαίνεται ὡς ἀνθρώπος ὅς ἀνθρώπων ἡμετέροις, καὶ ἐκλογὴ ἡρώδου εἰς τὸ Χριστὸν εἶναι ἀποδεικνύεται. Καὶ γὰρ εἰσὶ πρὸς, ὡς εἶποι, ἔλεγον, ἀπὸ τῶ ἡμετέρου ἡρώδου ἐμολογούντες αὐτὸν Χριστὸν εἶναι, ἀνδρωπὸν δὲ ὅς ἀνθρώπων ἡρώδου ἀποφανόμενος· οἷς ἐναντίσταμαι, ἐὰν ἀνθρώποις ταῦτά μοι δοξάζοντες εἶποιεν, ἐπειδὴ ἐκ ἀνδρωπῶν διδάγματα κατελέυσμεθα ἵνα αὐτὸς ἦ Χριστὸς περὶδεσθαι. ἀλλὰ τοῖς διὰ τῶ μακαρίων προφητῶν κηρυχθεῖσι καὶ δι' αὐτὸς διδασχθεῖσι. Καὶ ὁ Τρύφων, Ἐμοὶ μὲν δοκῶν, εἶπεν, οἱ λέγοντες ἀνθρώπων γενόμεναι αὐτὸν, καὶ καὶ ἐκλογὴν κεχρησθῆναι, καὶ Χριστὸν γενόμεναι, παλαιώτερον ὕμνον λέγειν ἢ ταῦτα ἀπὸ ἐφ' ἡμετέρων. Καὶ γὰρ πάντες ἡμεῖς ἦ Χριστὸν ἀνθρώπων ὅς ἀνθρώπων περὶδεσθῶμεν ἡρώδου.

*That is,*

Nevertheless, O Tryphon, said I, this remaineth safe, that such a one is the Christ of God, although I cannot demonstrate that he was before the Son of the maker of all things, being a God, and was born a Man by the

Virgin, it being every way demonstrated that he is the Christ of God, whosever otherwise he shall be found to be. But if I shall not demonstrate that he did pre-exist, and according to the Counsel of the Father endured to be born a Man of like Affections with us, being endued with Flesh, it is just and fit to say that I am mistaken in this only, and not to deny that he is the Christ, if he appear to be a Man born of Men, and to have become the Christ by Election. For there are some, dear Friends, said I, of our kind, who confess him to be the Christ, yet hold him to be a Man, born of Men. To whom I assent not; no, though very many of the same Opinion with me should speak it, since we are commanded by Christ himself, not to hearken to the Doctrines of Men, but to such things as have been promulgated by the Prophets of happy Memory, and taught by himself. And Tryphon replied, They that say he was a Man, and according to Election anointed and made Christ, methinks speak more probably, than you who say such things as you relate. For all we expect that the Christ shall be a Man of Men.

[Observe here, Christian Reader, 1. That *Justin Martyr* did not think it inconsistent that Jesus should be the Christ, although he had no other than a Humane Nature. Secondly, That divers Christians, whom *Justin* himself owned for such; for he saith, that they were of the same kind and opinion with him, did then, *de facto*, affirm, that Jesus, whom they counted the Christ, had none but a Humane Nature. Both which were in the succeeding Age by *Athanasius*, and since by other like furious Zealors, stiffly denied, and he pronounced utterly incapable of eternal Life, who should not believe, nor only that Christ had another Nature, besides his Humane Nature, but (what neither *Justin Martyr*, nor any other of the Christians, who lived in the two first Centuries, and whose Works are extant, ever did affirm) that that other Nature was the very Nature of the most High God. Thirdly, That the Jews (who would be happy, were their Opinion,

concerning the Kingdom of Christ, as true as that which they hold concerning his Nature) did not believe that the Christ, who was to come, should be other than a Man.]

*Ibid.* Pag. 212, 213.

Τὰ νῦν ἢ ἡδὴ ἀναλαβὼν τὸ λόγον, ἀποδείξον ἡμῶν ὅτι ἕτερος Θεὸς παρὰ τὸ ποιητὴν ἦν ὅλων ἅπασαν τὴν σαρρηνικὴν ἀνιδίματον ὁμοιωγῆται εἶναι—Μωσὴς ἐν δὲ μακάριον καὶ πρὸς διερχόμενον Θεῷ, μιλῶν ὅτι ὁ ὁφθαλμὸς τοῦ Ἀβραάμ παρὰ τὴν φωνὴν τῆς Μαρμερῆ Θεός, σὺν τοῖς αἵμασι αὐτοῦ ὅτι τῷ Σοφίῳ κείνῳ πεμφθεῖσι δύο ἀγγέλοις ἅπασαν τὴν ἐν ἁγίῳ ἐκείνῳ ἀεὶ μένοντες, καὶ ἐκεῖν ὁρῶντες, ἢ ὁμιλοῦντες—εἰ αὐτὸς ποτε, ὃν ποιητὴν ἦν ὅλων καὶ πατέρων νεώτερον.

*That is,*

But now resuming the Discourse, demonstrate to us that there is another God by the Prophetick Spirit confessed to be, besides the Maker of all things. — *Moses* the happy and faithful Servant of God, intimateth that it was a God that appeared to *Abraham* at the Oke of *Mamre*, together with the other two Angels sent with him to the judgment of *Sodom*, by another that perpetually abideth in the Heavenly Places, and never appeared or discoursed with any one by himself, whom we conceive the Maker and Father of all Things.

*Ibid.* pag. 215.

Καὶ ἄλλοι πάλιν εἶπον, Ἐπὶ πάντας γενομένους ἐπαγγελῶν, παρεστήσαμεν πείσαι ὑμᾶς, ὅτι ἔστι Θεός, τε τῷ Ἀβραάμ, καὶ τῷ Ἰσαακ, καὶ τῷ Μωσῇ ὡφθαλμοὶ λεγόμενοι καὶ γενομένοι Θεός, ἕτερος ἐστὶν ἢ τὰ πάντα ποιῶντος Θεοῦ, ἀειβιωῦ λέγου, ἀλλὰ ἐν γνώμῃ, ἐκεῖν γὰρ οἶμαι αὐτὸν παρεγγέναι ποτε ἢ ἀπὸ αὐτοῦ ὁ τὸν κόσμον ποιήσας, ἵνα ἐν ἄλλο ἐκ ἐστὶ Θεός, βεβέλῃται καὶ ἀρεῖται καὶ ὁμιλῇται.

*That*

*That is,*

And I said again, I will return to the Scriptures, and endeavour to persuade you, that that God which is said and recorded to have appeared to *Abraham, Jacob, and Moses*, is another than the God that made all things, in *Number*, I say, not *Opinion*; for, I say, he never did any thing, but what he that made the *World*, above whom there is no other God, did will that he should do and discourse.

*Ibid.* pag. 218.

Καὶ γὰρ, ὑπὸ Μωσέως, ὃ ἀδελφοὶ, πάλιν γέγραπται, ἔλεγον, ὅτι ἔθ' ὁ ὁρθεὶς τῆς πατριαρχίας λεγόμενος Θεός, καὶ ἄγγελος καὶ κύριος λέγεται, ἡ δὲ ἐν τῷ ἐκείνῳ ὅτι γινώτε αὐτὸν ὑπερεῖντα πρὸ ὅσων πατέρων.

*That is,*

And I said, It is again written by *Moses*, O Brethren, that he who appeared to the Patriarchs, called a *God*, is also called an *Angel*, and *Lord*; that you may from thence know that he ministered to the Father of all Things.

Pag. 220.

Καὶ ὁ Τρύφων, ὃ τὸ τοῦ νοῦ μου ὑπὸ ἡμῶν λόγων ἡμῶν ἀπολεγεγμένον, ἔλεγει, ἀλλ' ὅτι ἄγγελος καὶ κύριος ὁ ὁρθεὶς ἐν φλογὶ πυρὸς, Θεός ἐστι ὁ ὁμιλῶν πρὸς Μωσῆν. "Ὅτε καὶ ἄγγελος καὶ Θεός, δύο ὅμως ὄντας, ἐν τῇ τῷ τότε ὁρίσσει γινώσκονται. Καὶ γὰρ πάλιν ἀποκρινόμενος, "Εἰ καὶ τὸ τοῦ γένους τότε, ὃ οἱ οἱ, ὡς καὶ ἄγγελος καὶ Θεός, δύο ὅμως ἐν τῇ ὁρίσσει τῇ πρὸς Μωσῆν ἡγουμένη παρέρχεται, ὡς καὶ ἀποκρίνεται ὑμῖν διὰ ἡμῶν ἀπολεγεγμένων λόγων, ἔχ' ὁ ποιητὴς ἡμῶν ὅλων ἔσαι Θεός ὁ πρὸς Μωσῆν εἰπὼν αὐτὸν εἶναι Θεόν Ἀβραάμ, καὶ Θεόν Ἰσαάκ, καὶ Θεόν Ἰακώβ, ἀλλ' ὁ ἀποκρίνεται ὑμῖν ὡφείδει πρὸς Ἀβραάμ, καὶ πρὸς Ἰακώβ, τῇ τῇ ποιητῇ ἡμῶν ὅλων διελθεῖ ὑπερεῖντα, καὶ ἐν τῇ κείσῃ ἡμῶν Σοφομῶν τῇ βελῇ αὐτοῦ ὁμοίως ὑπερεῖντα. ὡς καὶ, ὡς φατέ, ἔχει, ὅτι δύο ἦσαν,

καὶ ἄγγελος καὶ Θεός, ὃ τῇ ποιητῇ ἡμῶν καὶ πατέρα κατελιπόντα τὰ ἑαυτοῦ ἑαυτὸν ἄπαντα, ἐν ὀλίγῳ ἡμῶν παρέρχεται πᾶς ὁστέων, καὶ μικρὸν νῦν ἔχει, τοιοῦτος ὡς αὐτὸν.

*That is,*

And Tryphon said, We do not understand this from the forecited words, but that it was an Angel that appeared in the flame of Fire, but God that spake to *Moses*. So that both an Angel and God, were together in the Vision. And I replied, Although it so then happened, O Friends, that both an Angel and God were together in the Vision presented to *Moses*, yet as it hath been demonstrated to you by the fore-written words, it will not be God the Maker of all things, who said to *Moses*, that he was the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, but he whom we before demonstrated to have appeared unto *Abraham*, and to *Jacob*, MINISTERING to the Will of the Maker of all things, and who in the Judgment of *Sodom* did in like manner MINISTER to his Will. So that although it were as you say, that they were twain, even an Angel and God, yet none whosoever, though of mean understanding, will dare to say, that the Maker and Father of the Universe, having left all the things that are above the Heaven, did appear in a small parcel of the Earth.

*Ibid.* Pag. 221.

Μαρτυρεῖν δὲ καὶ ἄλλο ὅμῳ, ὃ οἱ οἱ, ἔρην, ὑπὸ ἡμῶν γὰρ ὁ δῶς, ὅτι ἀρχὴ πρὸ πάντων ἡμῶν κατελιπόντων ὁ Θεός γινώσκων δύναμιν πᾶσα ἔχει ἑαυτὴ λογικῇ, ἥτις καὶ Δόξα κυρίου ὑπὸ τῇ πνύματι τῇ ἀγίᾳ καλεῖται, ποτε δὲ Θεός, ποτε δὲ κύριος καὶ λόγος. καὶ περὶ δὲ ἀρχιερῶν ἑαυτὸν λέγει, ἐν ἀνθρώποις μορφή φανέντα πρὸς τῇ Νεκρῇ Ἰσθῇ. ἔκειν γὰρ πάντα ἀποστομαζέει, ἐκ τε τῇ ὑπερεῖντα πρὸς πατερικῇ βολήματι, καὶ ἐν τῇ πρὸς τῇ πατέρῃ διελθεῖ γινώσκονται, ἀλλ' ὃ (these two words seem superfluous, for they marr the sense)

τοῦτον ὁποῖον καὶ ἐφ' ἡμῶν ἡγοράσαν ὁρῶ-  
μεν. Λόγον γὰρ πᾶσα περὶ ἀλλοτρίων, λόγον  
ἡνωμένην ἔχει ἀποτομῇ, ὡς ἐλαττωθῆναι  
τὸ ἐν ἡμῖν λόγον, περὶ ἀλλοτρίων. Καὶ ὁποῖον  
ἐπὶ πνεύσιν ὁρῶμεν ἄλλο γινώσκον, ἐκ ἐλαττω-  
μένης ἐκείνης ἔξ ἧ ἀνάγκης γέγονεν, ἀλλὰ τὸ  
αὐτὸ μὴ οἶσθαι, καὶ τὸ ἔξ αὐτῶν ἀναρτῆναι, καὶ αὐτὸ  
ὃν φαίνεται, ἐκ ἐλαττωσάν ἐκείνου ἔξ ἧ ἀ-  
νέστη. Μαθητὴς δὲ μοι ὁ λόγος τῆς Σοφίας,  
αὐτὸς ὢν ἔστι ὁ Θεὸς ἀπὸ τῶν πατέρων τῶν ὅλων  
ἡνωθεὶς, καὶ λόγος καὶ σοφία, καὶ δύναμις,  
καὶ δόξα τῶν ἡνωσάντων ὑπέρχον, καὶ διὰ  
Σολομῶντος φησάντων ταῦτα. Ἐὰν ἀναγεί-  
λω ὑμῖν τὰ κατὰ ἡμέραν ἡγούμενα, μνημονό-  
σω ἀειθροῦμαι. Κύριε ἐκπέμψτε ἀρχὴν, ὁ-  
δὸν αὐτῶν εἰς ἔργα αὐτῶν, κλ.

*That is,*

Friends, said I, I will produce you another Testimony out of the Scriptures, that God in the beginning before all the Creatures, generated of himself a certain Rational Power, which is by the Holy Spirit called also the *Glory of the Lord*, another while the *Son*, another while *Wisdom*, another while an *Angel*, another while *God*, another while *Lord and Word*, another while he calleth himself *chief Captain*, appearing to Jesus the Son of *Naue* in the form of a Man. For he may be called by all these Names, both because he *MINISTRETH* to the Will of the Father, and was *VOLUNTARILY* begotten of the Father, as we see it come to pass even in our selves. For uttering a certain word, we beget a word, not uttering it by an abscission or cutting off, so that the word within us is diminished. And as we see it come to pass in Fire, that another is produced, without the diminution of that from whence the kindling was made, so that it remaineth in its former state, and what was kindled of it appeareth to exist, without having diminished that, of which it was kindled. My Author is the Word of Wisdom, being that very God generated of the Father of the Universe, and also the Word, and Wisdom, and Power, and Glory of his begetter, and speaketh thus by *Salomon*: *When I shall have declared unto you*

*daily matters, I will commemorate and reckon up the things of old. The Lord created me in the beginning, his Way unto his Works, &c.*

*Ibid. pag. 278.*

Εἰ γενόμηναι τὸ εἰρημνῶς ἀπὸ τοῦ πατρὸς, καὶ ἂν ἐξηγεῖσθε αὐτὸν (Χριστὸν) εἶναι Θεόν, τὸ μόνον καὶ ἀβρόνιτον καὶ ἀρρήτου Θεὸν ὄν.

*That is,*

Had ye understood the things spoken by the Prophets, you would not have denied him (Christ) to be a God, the Son of the **ONELY UNBEGOTTEN and UNSPEAKABLE GOD.**

*Ibid. pag. 279.*

Καὶ τὰ ἐξ ἡμῶν ἀνιστημῶς ἀπὸ τοῦ τοῦ Ματθαίου, καὶ ἐξηγεῖσθε αὐτὸ ἐμὲ πάλιν ἔλεγον, δι' ὃν ἀπεδείκνυται ἀπὸ τοῦ πατρὸς καὶ κυρίου πεταγμῶντος, καὶ ὑπερεπὶν τῇ βασιλῇ αὐτῆς, ἔστι ὁς ὡφθη πρὸς τὴν Ἀβραάμ, καὶ πρὸς Ἰσαάκ, καὶ πρὸς Ἰακώβ, καὶ τοῖς ἄλλοις πατεράρχαις ἀναγγελλομένῳ Θεῷ.

*That is,*

And I repeated the things which I had formerly alledged out of the Writings of *Moses*, and explained, whereby he who appeared to *Abraham*, and to *Isaac*, and to *Jacob*, was demonstrated to have been **SUBORDINATE** to the Father, and the **LORD**, and to **MINISTER** unto his Will, and to have been styled a God by the other Patriarchs.

*Ibid. p. eadem, & p. 280.*

Ὅταν μοι ὁ Θεὸς λόγον, ἠνέστη ὁ Θεὸς ἀπὸ Ἀβραάμ, ἢ Ἐλάνης Κύριος πρὸς Μωσῆν, καὶ Κατέστη Κύριος τὸ πνεῦμα ἵδμεν ὃν ὁμοδοκίμουν εἰς ἡμῶν ἀνθρώπων, ἢ ὅτε, Ἐκλήθη ὁ Θεὸς τῶν κτεσάντων Νῶε ἔξωθεν, καὶ ἡγεῖσθε αὐτὸν τὸν ἀγγέλλοντα Θεὸν καὶ ἐβλάστησεν αὐτὸν ἀνα-

ἀναβεβηκέναι πρὸς τὸν ὁ γὰρ ἀρρήτος πατὴρ καὶ  
 κύριος ἦν πάντων, ἕτε ποι ἀφικνῆται, ἕτε φει-  
 παται, ὅτε καὶ δίδει, ἕτε ἀνίσταται, ἀλλ' ἐν  
 τῇ αὐτῇ χάριτι ὅπου ποτὲ μένει, ὁ δὲ ὄρων, καὶ  
 ὁ δὲ ἀκούων, καὶ ὁ φθαλμοῖς, ὁ δὲ ὠτὶν, ἀλλὰ  
 δύναμις ἀλέκτω καὶ πάντα ἐφορᾷ, καὶ πάντα  
 γινώσκει, καὶ ἐλθεὶς ἡμῶν λέληθεν αὐτῶν· ἕτε  
 κινῶμεν ὁ πόπου τε ἀγρόητες, καὶ τῷ κόσ-  
 μῳ ὅλον, ὅς γε ἦν καὶ πρὶν τὸ κόσμον γενέσθαι.  
 πῶς ἂν ἦν ἕτος ἢ λαλήσῃτε πρὸς πᾶνα, ἢ ὁρ-  
 σείη πνί, ἢ ἐν ἐλαχίστῳ μέρει γῆς φανεῖν; —  
 Οὐτε ἔν' Ἀβραάμ, ἕτε Ἰσαάκ, ἕτε Ἰακώβ,  
 ἕτε ἀλλ' ἀνθρώπων εἶδε τὸ πατέρα καὶ ἀρ-  
 ρήτων κύριον ἦν πάντων ἀπαῶς, καὶ αὐτὸς τὸ  
 Χριστὸν· ἀλλ' ἐκείνον τὸ χεῖρ βυλὺ τῷ ἐκείνῳ  
 καὶ Θεὸν ὄντα, ὑπὸ αὐτῷ, καὶ ἀγχαλον ἐν τῷ  
 ὑποκαταστῆναι τῇ γνώμῃ αὐτῶν· ὃν καὶ ἀνθρώπων  
 γινώσκοντες διὰ τὸ παρδέναι βεβῆλνται· ὅς καὶ  
 πῶς ποτὲ γέγονε τῇ πρὸς Μωσέα ὁμιλίᾳ τῇ  
 ἀπὸ τῆς βάτης. Ἐπεὶ ἐάν μιν ἔγω νοήσωμεν  
 πᾶς γρηγοῶς, συμβήσεται τὸ πατέρα καὶ κύριον  
 ἦν ὅλον μὴ γινώσκοντες τότε ἐν τοῖς ἑκα-  
 νοῖς, ὅτε διὰ Μωσέως λέλειπται, καὶ κύριος  
 ἔβρεξεν ἐπὶ Σόδομα πῶς καὶ θείον πᾶσι καὶ  
 εἰς αὐτὸν ἔβρεξεν.

*That is,*

When my God saith, *God went up from Abraham* : or, *The Lord spake unto Moses* : or, *The Lord came down to see the Tower, which the Sons of Men builded* : or, *God shut the Ark of Noah from without* : do not imagine that the very unbegotten God himself did descend or ascend from any place : for the unspeakable Father and Lord of all things, doth neither come into any place, nor walk, nor sleep, nor rise up, nor abideth in his place wheresoever it is, sharply seeing, and sharply hearing, nor with Eyes and Ears, but with an unspeakable Faculty he doth both overlook all things, and know all things, and none of us lyeth hid from him. Neither is he moved, who cannot be contained in a place, no not in the whole World, who was before the World had a Being. How then should he either speak or appear to any one, or present himself in a little parcel of the Earth? Neither *Abraham* therefore, nor

*Isaac*, nor *Jacob*, nor any other of Men saw *THE FATHER AND UNEXPRESSIBLE LORD OF ALL THINGS SIMPLY, AND OF CHRIST HIMSELF* : but Him who is by his Will a God, being his Son, and an Angel, in that he *MINISTRETH* to his purpose and pleasure : whom also he would have to be born a Man by the Virgin : who also was sometimes made Fire in his Conference with *Moses* out of the Bush. Other- wise if we do not so understand the Scrip- tures, it will happen that the Father and Lord of the Universe was not then in Heaven, when it was said by *Moses*, *The Lord rained upon Sodom Fire and Brimstone from the Lord out of Heaven.*

*Ibid.* Pag. 281.

"Οταν λέγῃ, Ἐβρεξεν κύριος πῶς ἔβρεξεν ἐν τῷ ἑβρῶν, δύο ὄντας ἀειδμῶν μνησεί οὐ λόγος ὁ περιεργητός· τὸ μὲν, ὅτι γῆς ὄντα, ὃν φησι καταβεβηκέναι ἐπὶ τὴν κερυγμῶν Σοδόμων· τὸ δὲ ἐν τοῖς ἑκατοῖς ὑπερκαταβῆναι ὅς καὶ τὸ ὅτι γῆς κυρίως κυρίως ἐστίν, ὡς πατὴρ καὶ Θεός, αἰπὸς τε αὐτὸς τὸ εἶναι, καὶ δυνατός, καὶ κύριος, καὶ Θεός.

*That is,*

When he saith, *The Lord rained down Fire from the Lord out of Heaven*, the Prophetic Word intimateth twain in number ; the one, being on the Earth, whom he affirmeth to have descended to see the Cry of *Sodom* : the other, abiding in Heaven, who is the Lord even of the Lord upon the Earth, as being the Father and God, and Author to him both of his Existence, and of his being powerful, and Lord, and God.

These many Testimonies have I faithfully cited out of the undoubted Books of *Justin Martyr*, who, as he himself intimateth, wrote his second Apology an hundred and fifty Years after the Birth of Christ. Now tho *Justin*, coming out of *Plato's* School to the Contemplation of the Gospel, and ( as pre- conceived Opinions are wont to stick very close, and over-rule the following Doctrines which



which we receive ) imagining *John* the Evangelist to be of the same Opinion with *Plato*, believed there was a Son of God before *Jesus* of *Nazareth* was born of the Virgin, yea before the World it self was created, yet it is evident that he neither believed him to be from all Eternity, in that he saith God generated him at the beginning; nor to be co-equal with the Father, in that he saith the Son is subordinate to him, and ministrerth to him, and hath him for his Lord. As for the Holy Spirit, he no-where saith that he is either God, or Lord, and expressly placeth

him in the third rank after God and Christ. Neither let any Man object that *Iustin* in his Book entituled, *An Exposition of Faith*, &c. asserteth the common Doctrine of the Trinity, for that Book is spurious, as appeareth both from the manner of Expression, far different from that which he useth in his undoubted Works, and which sheweth it to have been composed after the Council of *Nice*; and also because *Eusebius* and *Ierom* make no mention thereof, though both of them diligently reckon up the Works which *Iustin* wrote.

## *Tertullianus Coloniae Agrippinae Editus, Anno 1617.*

### Opera Jacobi Pamelii.

De Virginib. velandis liber, cap. 1.

**R**egula quidem fidei una omnino est, sola immobilis & irreformabilis, credendi scil. in unicum Deum Omnipotentem, Mundi Conditozem, & Filium ejus *Jesus* Christum, natum ex *Virgine Maria*, crucifixum sub *Pontio Pilato*, tertia die resuscitatum à mortuis, receptum in Caelis, sedentem nunc ad dexteram Patris, venturum judicare vivos & mortuos per carnis etiam Resurrectionem.

That is,

The Rule of Faith is altogether one, alone immoveable, and unalterable, namely to believe in one God Almighty, Creator of the World, and in his Son *Jesus* Christ, born of the Virgin *Mary*, crucified under *Pontius Pilate*, on the third day raised from the Dead, entertained in the Heavens, now sitting at the Right-hand of the Father, being to come to judg the Quick and the Dead, even by the Resurrection of the Flesh.

De Præscript. adv. Hæret. cap. 13.

Regula est autem fidei, ut jam hinc quid credamus profiteamur, illa scilicet, qua creditur, Unum omnino Deum esse, nec alium præter Mundi conditozem, qui universa de nihilo produxerit, per verbum suum primo omnium emissum: Id verbum Filium ejus appellatum, in nomine Dei varie visum Patriarchis, in Prophetis semper auditum, postremo delatum ex spiritu Dei Patris & virtute in *Virginem Mariam*, carnem factum in utero ejus, & ex ea natum hominem & esse *Jesus* Christum: ex inde prædicasse novam legem, & novam promissionem Regni Cælorum, Virtutes fecisse: fixum Cruci tertia Dei resurrexisse; in Cælos ereptum sedere ad dexteram patris: misisse vicariam vim Spiritus Sancti qui credentes agat: venturum cum claritate, ad sumendos sanctos in vitam æternæ & promissorum Cælestium fructum & ad profanos judicandos igni perpetuo, facta utriusque partis resurrectione cum carnis Resurrectione.

That

*That is,*

Now the Rule of Faith, that we may from hence profess what we believe, is this, whereby it is believed that there is altogether but one God, nor any other besides the Creator of the World, who produced the Universe of nothing by his Word first of all sent forth; that that Word is called the Son of God, variously appeared to the Patriarchs in the Name of God, was in the Prophets always heard, was at last brought down by the Spirit and Virtue of God the Father into the Virgin Mary, made Flesh in her Womb, and of her born a Man, and he is Jesus Christ: then preached a new Law, and a new Promise of the Kingdom of Heaven, did Miracles, was fastened to the Cross, rose again the third day, being snatched up into Heaven, sitteth at the Right-hand of the Father; sent the vicarious (or substituted) Power of the Holy Spirit which acteth in Believers; shall come with Brightness to take the Saints into the Fruit of Eternal Life and the Heavenly Promises, and to adjudg the Profane to perpetual Fire, having raised both parts with the Resurrection of the Flesh.

Adv. Hermogenem, cap. 3.

*Ex quo esse cœperunt in quæ potestas Domini ageret, ex illo per accessionem potestatis & factus & dictus est Dominus: quia & Pater Deus est, & Juxta Deus est, non tamen idæo Pater & Juxta semper, quia Deus semper. Nam nec Pater potuit esse ante Filium, nec Juxta ante delictum: fuit autem tempus cum & delictum & Filius non fuit, quod judicem & qui Patrem Dominum faceret.*

*That is,*

Since things began to exist, whereon the Authority of the Lord might act, thence by an accession of Authority he was both made and called Lord: for God is both a Father and also a Judge, yet not therefore always a Father and a Judge, because always God. Since neither could he be a Father before a Son, nor a Judge before Sin:

but THERE WAS A TIME WHEN BOTH SIN AND SON WERE NOT, which make the Lord a Judge and Father.

[These Passages which we have quoted out of Tertullian evince that he also believed the Father only, not the Son, nor the Holy Spirit to be that one God. For though he, as well as the fore-cited Authors, imagined Christ to have two Natures, as is every-where to be seen, yet did he not suppose him to be co-eternal and co-equal with the Father, in that he saith, *God did first of all produce him, and that there was a time when the Son was not.* Yea that very Book of his against Praxeas, where the Adversaries think he asserteth the Opinion now commonly held concerning the Trinity, doth by the Tenour of the Discourse and sundry express Passages sufficiently shew that he went not about to prove either that the Son, to whom he frequently giveth the Appellation of *God*, or the Holy Spirit, whom he in the close calleth *tertium nomen Divinitatis, & tertium nomen Majestatis, The third Power of Divinity, and third Name of Majesty*, did exist from all Eternity, and were that one most High God.] See those words.

Chap. 4.

*Autem quidem & Genesim in Hebraico ita incipere, In principio Deus fecit sibi filium. Hoc ut firmum non sit, alia me argumenta deducunt ab ipsa Dei dispositione, qua fuit ante Mundi constitutionem, ad usque Filii Generationem. Ante omnia enim Deus erat solus, ipse sibi & Mundus & locus & omnia. Solus autem quia nihil aliud extrinsecus præter illum. Caterum ne tunc quidem solus, habebat enim secum, quam habebat in semetipso, rationem suam scilicet. Rationalis enim Deus, & ratio in ipso prius & ita ab ipso omnia. Que ratio sensus ipsius est, hanc Græci λόγος dicunt. Quo vocabulo etiam sermonem appellamus. Ideoque jam in usu est nostrorum per simplicitatem interpretationis, sermonem dicere in primordio apud Deum fuisse, cum magis rationem competat antiquiorem haberi; quia*

*quia non sermonealis à principio, sed rationalis Deus etiam ante principium; & quia ipse quoque sermo ratione consistens, priorem eam ut substantiam suam ostendat.*

*That is,*

They say indeed that *Genesis* in the Hebrew beginneth thus; *In the beginning God made himself a Son.* Though this be not firm, I am drawn by other Arguments from the very Disposition of God, wherein he was before the Constitution of the World, even to the Generation of the Son. For before all things God was alone, being to himself both World, and Place, and all things. But alone, because there was nothing without besides him. Yet even then was he not alone, for he had with him what he had in himself, namely his Reason. For God was rational, and Reason was in him before: and so all things were of him. Which Reason is his Sense or Understanding, and is by the Greeks called *Logos*. By which Name we also call a Word or Speech. And therefore it is in frequent use with our Men, through simplicity of Interpretation, to say that the Word or Speech was in the beginning with God, whereas it is more suitable that Reason should be accounted the more ancient; because God was not *Vocal* from the beginning, but he was *Rational* even before the beginning: and because the Word or Speech it self consisting in Reason, sheweth it to be older as its Substance.

*See also Chap. 7.*

*Tunc igitur etiam ipse sermo speciem & ornatum suum sumit, sonum & vocem cum dicit Deus, Fiat lux. Hec est nativitas perfecta sermonis, dum ex Deo procedit: conditus ab eo primum ad cogitatum in nomine Sophie: Dominus condidit me initium viarum suarum. Dehinc generatus ad effectum: Cum pararet Cœlum, aderam illi simul.*

*That is,*

Then therefore the Word or Speech it self taketh its Shape and Ornament, Sound and

Voice, when he saith, *Let there be Light.* This is the perfect Birth of the Word or Speech, whilst it proceedeth from God, having been first created of him by Cogitation in the Name of Wisdom: *The Lord created me the beginning of his ways.* Then effectually generated: *When he prepared the Heavens, I was with him.*

*See also Chap. 4.*

*Qui Filium non aliunde deduco, sed de substantia patris, nihil facientem sine Patris voluntate, omnem à patre consecutum potestatem, quomodo possum de Fide destruere Monarchiam, quam à Patre Filio traditam, in Filio servo? Hoc mihi & in tertium gradum dictum sit, quia Spiritum non aliunde puto, quam à Patre per Filium. Vide ergo ne tu potius Monarchiam destruas, qui dispositionem & dispensationem ejus evertis in tot nominibus constitutam, in quot Deus voluit. Adeo autem manet in suo statu, licet Trinitas inferatur, ut etiam restitui habeat Patri à Filio.*

*That is,*

I who derive the Son no otherwise than from the Substance of the Father, doing nothing without the Will of the Father, having attained all Authority from the Father, how can I in truth destroy the Monarchy, which being delivered from the Father to the Son, I keep in the Son? Let this also be said by me touching the third Degree, for I think the Spirit to be no otherwise than from the Father by the Son. See therefore, lest thou rather destroyest not the Monarchy, who subvertest the Disposition and Dispensation thereof constituted in as many Names as God would have it. For it so remaineth in its state, altho a Trinity be brought in, that it is also to be restored to the Father from the Son.

*See also Chap. 8.*

*Tertius est Spiritus à Deo & Filio, sicut tertius à radice fructus ex fonte. Et tertius à fonte, rivus ex flumine, & tertius à sole, apex ex radio.*

*That*

That is,

The Spirit is third after God and the Son, as the Fruit from the Branch is third after the Root. And the Brook from the River is third after the Fountain. And the Point from the Ray is third after the Sun.

And Chap. 9.

*Pater tota substantia est, Filius vero derivatio totius & portio, sicut ipse proficitur: Quia Pater major me est. A quo & minoratus canitur in Psalmo, modicum quid citra Angelos. Sic & Pater alius à Filio, dum Filio major: dum alius qui generat, alius qui generatur: dum alius qui mittit, alius qui mittitur: dum alius qui facit, alius per quem fit.*

That is,

The Father is the whole Substance, the Son a derivation and Portion of the whole, as he himself professeth: *Because my Father is greater than I.* Of whom the Psalm singeth, That he was made a little lower than the Angels. Thus is also the Father another than the Son, whilst greater than the Son; whilst he that generateth is another than he that is generated; whilst he that sendeth is another than he that is sent; whilst he that doth is another than he by whom it is done.

See Chap. 13.

*Deos omnino non dicam, nec Dominos, sed Apostolum sequar, ut si pariter nominandi fuerint Pater & Filius, Deum Patrem appellem & Jesum Christum Dominum nomen; solum autem Christum potero Deum dicere, sicut idem Apostolus. Ex quibus Christus, qui est, inquit, Deus super omnia benedictus in secula.*

That is,

I will not say Gods, nor Lords, but follow the Apostle, and if the Father and the Son be to be named together, call the Father God, and name Jesus Christ Lord. But Christ by himself I may call by the Name of God, as the same Apostle saith,

*Of whom came Christ, who is ever all a God blessed for evermore.*

See also Chap. 26.

*Sicut ergo Sermo Dei non est ipse ejus est, ita nec Spiritus, etsi Deus dictus est, non tamen ipse est ejus est dictus. Nulla res alicujus, ipsa est, ejus est. Placet cum quid ex ipso est, dum ex ipso fit, potest tale quid esse, quale & ipse ex quo est, & ejus est. Et ideo Spiritus Deus, & Sermo Deus, quia ex Deo, non tamen ipse ex quo est. Quod Deus Dei tanquam substantiva res, non erit ipse Deus, sed habitus Deus, quia ex ipsius Dei substantia, que substantiva res est, & ut portio aliqua totius.*

That is,

As therefore the Word of God is not He whose he is, so neither the Spirit, altho he be called God, yet is not he whose he is said to be. Nothing of any one, is that very thing whose it is. Indeed when any thing is from some one, and so his whilst it is from him, it may be such as he is from whom it is, and whose it is. And therefore the Spirit may be God, and the Word God, because of God; yet not that very one of which each of them is. Because God of God, as a substantial thing, will not be very God himself, but therefore God, because of the Substance of God, which is also a substantial thing, and as a Portion of the whole.

See also Chap. 25.

*Ascendo ad Patrem meum, & Patrem vestrum, Deum meum, & Deum vestrum. Pater ad Patrem, & Deus ad Deum: an Filius ad Patrem, Sermo ad Deum?*

That is,

*I ascend to my Father and your Father, my God and your God. The Father to the Father, and God to God: or the Son to the Father, the Word to God.*

Now forasmuch as *Tertullian* sufficiently explaineth himself, that his Intention was not to assert that the Son and Holy Spirit were that one God, but on the contrary to refute *Praxeas*, who holding, as *Sabellius* afterwards did, that Christ and the Holy Spirit were that One God as well as the Father, did thereby confound the Father, Son, and Holy Spirit, inasmuch as the distinction between the Essence and Person of God, was not yet invented; this, I say, doth warrant us to make use of his Testimony

against the Adversaries in the business of the Trinity, so that we need not fly to that, which some, and that justly enough, make use of, when they are urged with the words of *Tertullian*, cited out of his Book against *Praxeas*, namely, that the high Notions which he there uttereth were learned from the new Prophet *Montanus*, whom he impiously calleth the Paraclete, and expressly mentioneth in the beginning of the Discourse, and intimateth in the close thereof.

## *Novatianus de Trinitate.*

### Cap. 1.

**R**egula exigit veritatis, ut primo omnium credamus in Deum, Patrem & Dominum Omnipotentem, id est, rerum omnium perfectissimum conditorem.

*That is,*

The Rule of Truth requireth that first of all we believe in God, the Father and Lord Almighty, that is, the most perfect Creator of all things.

### Cap. 9.

*Eadem Regula veritatis docet nos, credere post Patrem etiam in Filium Dei, Christum Jesum Dominum Deum nostrum, sed Dei Filium, hujus Dei quod & unus & solus est, conditor scilicet rerum omnium, ut jam & superius expressum est.*

*That is,*

The same Rule of Truth teacheth us to believe after the Father likewise in the Son of God, Christ Jesus our Lord God, but the Son of that God which is both one and only, namely the Creator of all things.

### Cap. 11.

*Est periculum grande, salvatorem generis humani, totius Dominum & Principem Mundi, cui a suo Patre omnia tradita sunt, & cuncta concessa, per quem instituta sunt universa, creata sunt tota, digesta sunt cuncta, ævorum omnium & temporum Regem, Angelorum omnium principem, ante quem nihil præter Patrem, hominem tantummodo dicere, & auctoritatem illi divinam in his abnegare.*

*That is,*

It is a great hazard to say that the Saviour of Mankind, the Lord and Prince of the whole World, to whom all things have been delivered from his Father, and all things granted, by whom all things were instituted, all things created, all things ordered, the King of all Ages and Times, the Prince of all Angels, BEFORE WHOM WAS NOTHING BESIDES THE FATHER, is a Man only, and in these to deny him Divine Authority.

### Chap. 13.

*Usque adeo hunc (Christum) manifestum est in scripturis esse Deum tradi, ut plerique Hæti-*

*Hereticorum, divinitatis ipsius magnitudine & veritate commoti, ultra modum extendentes honores ejus, auferrent non Filium, sed ipsum Deum Patrem promovere & putare.*

*That is,*

It is so manifest that he (Christ) is in the Scriptures delivered to be a God, that most of the Hereticks, moved with the Greatness and Truth of his Divinity, have dared to declare and think him, not the Son, but the very God the Father.

#### Cap. 22.

*Dum ergo sanctificationem accipit à Patre, minor Patre est.*

*That is,*

Whilst therefore he receiveth Sanctification from the Father, he is less than the Father.

#### Cap. 24.

*Accipit Paracletus (Spiritus) à Christo que nuntiet. Sed si à Christo accepit que nuntiet, major ergo jam Paraclete Christus est: quoniam nec Paracletus à Christo acciperet, nisi minor Christo esset.*

*That is,*

The Paraclete (the Spirit) receiveth of Christ what things he declareth. But if he received of Christ the things which he declareth, CHRIST IS THEN GREATER THAN THE PARACLETE: FOR NEITHER WOULD THE PARACLETE RECEIVE FROM CHRIST, UNLESS HE WERE LESS THAN CHRIST.

#### Cap. 29.

*Ordo Rationis & Fidei auctoritas, digestis vocibus ac literis Domini admonet nos post hec credere etiam in Spiritum Sanctum, olim Ecclesie repromissum, sed statim temporum opportunitatibus redditum. — Et quoniam Dominus in Caelos est abivnus, Paracletum*

*Discipulis necessario dabat, ne illos quodammodo pupillos (quod minime decebat) relinqueret & sine Advocato & quodam tutore desereret. Hic est enim qui ipsorum animos mentisque firmavit, qui Evangelica Sacramenta distinxit, qui in ipsis illuminator rerum divinarum fuit, quo confirmati pro nomine Domini nec carceres nec vincula timerunt; quinimmo ipsas seculi potestates & tormenta calcaverunt, armati jam scilicet per ipsum atque firmati, habentes in se dona que hic idem Spiritus Ecclesie Christi sponte quasi quedam ornamenta distribuit, & dirigit. Hic est enim qui Prophetam in Ecclesia constituit, Magistros erudit, linguas dirigit, virtutes & sanitates facit, opera mirabilia gerit, discretionem spirituum porrigit, gubernationes contribuit, consilia suggerit, queque alia sunt charismatum dona componit, & dirigit, & ideo Ecclesiam Domini undique & in omnibus perfectam & consummatam facit.*

*That is,*

The order of Reason and authority of Faith, admonisheth us, having digested the Words and Letters of the Lord, after these things: to believe also in the Holy Spirit, heretofore promised to the Church, and given at the appointed Seasons of the Times. — And inasmuch as the Lord was about to go away into the Heavens, he necessarily gave a Paraclete (Advocate) to the Disciples, lest he should leave them in a manner Orphans (which was not becoming) and without an Advocate and a Tutor. For he it was who strengthened their Hearts and Minds, who distinguished the Sacraments (Mysteries) of the Gospel, who was in them an Illuminator of Divine Things, with whom being confirmed, they for the Name of the Lord feared neither Prisons nor Bonds, yea trod under foot the Powers and Torments of the World, as being armed and strengthened by him, having in themselves the Gifts which this same Spirit distributeth and directeth to the Church the Spouse of Christ, as certain Ornaments. For this is he which appointeth Prophets in the Church, instructeth Teachers, directeth Tongues, doth mighty Works and



Cures, performeth Miracles, affordeth Discernings of Spirits, contributeth Governments, suggesteth Counsels, and composeth and directeth all other Gifts, and there-

fore maketh the Church of the Lord on every side and in all things perfect and complear.

*Theophilus ad Autolycum, Parisius editus, Anno 1636.*

Lib. 2. Pag. 100.

*That is,*

Ὁ ὡς Θεὸς καὶ Πατὴρ ὅς ὅλων ἀρχιτεκτονός  
ἐστὶ, καὶ ἐν τῷ πνεύματι ἀεισχεταί, καὶ ὅς ἐστι  
πρῶτος καὶ καταστάσις αὐτῶν. Ὁ δὲ Λόγος  
αὐτοῦ, δι' ὃν πάντα πεποιήκα, δύναμις ὧν καὶ  
σοφία αὐτοῦ, ἀναλαμβάνων τὸ πρῶτον τὸ  
Παῖδες καὶ κυρίως ὅς ὅλων, ὅς τῷ πατρὶ  
ἐκείνῳ παρεγένετο ἐν τῷ πνεύματι  
καὶ ἐκείνῳ ἐν τῷ πνεύματι Θεῷ, καὶ ὡμίλει  
τῷ Ἀδάμ.

The God and Father of all things is Incomprehensible, and not found in a place, for there is no place of his resting. Bur his Word, by whom he made all things, being his Power and Wisdom, assuming the Person of the Father and Lord of all things, came into the Garden in the Person of God, and discoursed with Adam.

*The Opinion of Origen touching the Son and Holy Spirit, as I find it recorded by Epiphanius,*

*Adv. Hares. lib. 2. Tom. 1. Edit. Paris. 1622. pag. 531.*

*That is,*

ΕΝ πολλοῖς τόποις εὗρομεν αὐτὸν ὅς  
μονογενὴ Θεὸν ἀπαλλοτείνοντα τῷ πα-  
τρὶ καὶ ὁμοῦς τε καὶ ὅμοιος τε καὶ τὸ  
πνεῦμα τὸ αἰώνιον.

In many places we have found him (Origen) alienating the only begotten God from the Deity and Essence of the Father, and also the Holy Spirit.

The

## The Testimony of Arnobius, who lived within the three first Centuries.

Adv. Gentes Lib. 2. Hanoviae Edit. Anno 1603. pag. 106.

**E**T ideo Christus licet vobis invitis Deus, (Deus, inquam, Christus, hoc enim saepe dicendum est, ut infidelium dissiliat & durum patet auditus) Dei principis iussione loquens sub hominis forma, cum mortalium sciret cecum esse naturam, neque ullam posse comprehendere veritatem, positarum nec ante oculos rerum pro comperito habere & cognito, quicquid sibi esse suasset: & prorsus suspicionibus hesitare, litigiosas serere atque intendere questiones: omnia ista nos linquere & posthabere praecepti: neque in res eas, quae sint à nostra procul cognitione dimota infrutuosas immittere cogitationes.

That is,

And therefore Christ, mauger you a God, (Christ, I say, a God, for I must often repeat this, that the Ears of Unbelievers may cleave asunder and burst) speaking by the command of THE PRINCIPAL GOD, under the form of a Man; and knowing that the Nature of Men is blind, nor can comprehend any truth, nor of the things exposed to the sight, hath any certain and undoubted knowledge, whatsoever persuasion it may otherwise have; and that it wholly sticketh in Suspensions, sowing and encreasing litigious Questions: commanded us to abandon and slight all those things, and not vainly to trouble our Heads with such Matters as are far distant from our knowledge.

Ibid. pag. 120.

Potest ergo fieri, ut tum demum emiserit Christum Deus omnipotens Deus solus, postquam gens hominum fractior, & infirmior cepit nostra esse natura.

That is,

It may be that THE ALMIGHTY GOD, THE ONLY GOD, then at length sent our Christ, when Mankind was more broken, and our Nature began to be more weak.

Lib. 3 pag. 123.

Possumus interim dicere, ad cultum divinitatis obtemperandum satis est nobis Deus primus: Deus (inquam) primus, pater rerum ac dominus, constitutor moderatorque cunctorum: in hoc omne quod colendam est, colimus: quod adorari convenit, adoramus: quod obsequium venerationis, exposcit venerationibus promeremur. Cum enim divinitatis ipsam teneamus caput, à quo ipsa divinitas divinarum quaecunque sunt, ducitur, super vacuum putamus personas ire per singulas.

That is,

We may in the mean time say, to discharge the Worship of Divinity, THE PRIME GOD is sufficient for us: (I say) THE PRIME GOD, THE FATHER AND LORD OF THINGS, the Constitutor and Governor of all things. In him, whatsoever is to be worshipped, we worship; whatsoever to be adored, we adore; whatsoever requireth veneration, we please with veneration. For since we have the very Head of Divinity, from whence the Divinity of all Divine Things whatsoever is derived, we think it superfluous to go through every Person.

Ibid.

Lib. I. Pag. 50, 51.

*Sed si Deus, inquit, fuit Christus, cur forma est in hominis visus? & cur more est interemptus humano? — Assumpsit igitur hominis formam; & sub nostri generis similitudine potentiam suam clausit, ut & videri posset, & conspici: verba faceret, & doceret: atque omnes exequeretur res eas, propter quas in mundum venerat faciendas, summi regis imperio & dispositione servatis. Quid enim dicis, rex summus ea, quæ in mundo facienda esse decreverat, sine homine simulato non quibat efficere? si oporteret ita fieri (quemadmodum dicitis) ita fortasse fecisset: quia non oportuit, aliter fecit. — Sed more est hominis interemptus. Non ipse neque enim cadere divinas in res potest mortis occasus. — Quis est ergo visus in patibulo pendere, quis mortuus est? homo quem induerat, & secum ipse portabat. Incredibile dictu est, & cæcis obscuritatibus involutum. Si vis non cæcum est, & similitudini proximè consuetum. Si quo tempore Sibylla presaga, oracula illa depromens, fandeat vi (ut dicitis) Apollinis plena, ab impiis esset cæsa atque interempta latronibus: nunquid Apollo diceretur in ea esse occisus? si vates Helenus, si Martius, alique similiter vates hæriolantes essent vita & luce privati, nunquid aliquis diceret, lege eos humanitatis extinctos, qui illorum per ora loquentes, vias rerum postulantibus explicabant? Mors illa quæ dicitis, assumpti hominis fuit, non ipsius: gestaminus non gestantis.*

*That is,*

But if Christ, say they, was a God, why did he appear in the Form of a Man? and why was he slain after the manner of Men? — He assumed the Form of a Man, and under the similitude of our Kind hid his Power, that he might be both seen and viewed; might speak words and teach; and execute all those things, to do which he came into the World, observing the Command and Dispensation of THE SUPREMACY KING. But you will say, could not THE SUPREMACY KING effect those things, which he decreed should be done

in the World, without A COUNTERFEIT MAN? Were it behoofful for it to have been so done as ye say, he would perhaps have so done it: because it was not behoofful, he did otherwise. — But he was slain after the manner of a Man. Not he himself, for neither can the term of Death be incident to Divine Things. — Who then was seen to hang upon the Cross, who died? the Man, whom he had put on, and carried about with him. It is incredible to be spoken and involved with blind Obscurities. If you will, it is not blind, and very near to a like Instance. If Sibylla the Prophetess, at what time she uttered those Oracles, being (as ye say) full of the Power of Apollo, had been wounded and slain by impious Cut-throats, would Apollo be said to have been slain in her? If the Prophet Helenus, if Martius, and other Prophets had, as they prophesied, been deprived of Life and Light, would any one say, that they were extinguished by the Law of Humanity, who speaking by their Mouths, explained the Ways of Things to such as demanded? That Death which ye speak of, was THE ASSUMED MAN's, NOT HIS; THE BURTHEN's NOT THE BEARER's.

[It appeareth by what we have quoted out of Arnobius, that He also believed the Father alone to be that Prime and only God, and Supream Monarch. But it is withal worth the observing, of what ill Consequence the Opinion of two Natures in Christ is. For Arnobius having (as others did before) imagined a pre-existence of Christ before he was born of the Virgin, thereby to remove the scandal of the Cross, and take off the reproach commonly cast on Christians, that they worshipped a Man, and him put to Death in a most vile and ignominious manner, doth accordingly in plain terms say, what his Opinion concerning Christ led him to, that not Christ himself died, but the Man whom he had assumed, and carried about with him, thereby giving the lie to the Holy Scripture that doth so frequently affirm that Christ, not a counterfeit Man, assumed

assumed by him, died for our Sins. But this is the less to be admired at in *Arnobius*, since we find *Tertullian* himself to have used the like expression.]

Adv. Prax. Cap. 30.

*Deus meus, Deus meus, ut quid me dereliquisti? Hec vox carnis & anime, id est, hominis, non Sermonis, nec Spiritus, id est, non Dei, propterea emissæ est, ut impassibilem Deum ostenderet, qui sic filium dereliquit, dum hominem ejus tradidit in mortem.*

That is,

*My God, my God, why hast thou forsaken me?* This Speech of Flesh and Soul, that is, of Man, not of the Word, nor of Spirit, that is, not of God, was therefore uttered, that he might shew God to be impassible; who in this manner forsook the Son, **WHILST HE DELIVERED HIS MAN UNTO DEATH.**

[See whether the Opinion of two Natures in Christ, leadeth Men, causing them to deny that the Son of God died. How then is that any longer true which the Apostle saith, *Rom. 5. 10. If being Enemies we were reconciled to God by the Death of his Son?* How that *Rom. 8. 32. He who spared not his own Son, but delivered him for us all?* For according to *Tertullian*, not the Son, but his Man was delivered unto Death. How doth that consist, which the Son himself saith, *John 3. 26. So God loved the World, that he gave his only-begotten Son, that whosoever believeth on him, should not perish, but have Eternal Life?* For according to *Arnobius*, yea, the greatest part of Christians, (if they will be true to their Principles) not the Son, but an assumed Man was given. When a Person assumeth any thing, and the thing assumed dieth, you cannot therefore say that the assuming Person dieth. Otherwise when a Man assumeth a Garment, (I use this Similitude, because the Adversaries are wont by it to explain the Incarnation which they have imagined) and the Garment is rent, or taken away, the Man

may thereupon be said to be rent, or taken away. But the Adversaries will reply, The Scripture saith, *The Word was made Flesh*, *John 1. 14.* And doth not this imply an Incarnation, and consequently two Natures in Christ? Nothing less. For the Text may be as well be rendered, *The Word was Flesh*, since the Greek *ἐσθῆτος* here used, is in the 6th Ver. of this Chapter, and *Rom. 11. 6.* and in sundry other places, so rendered in our English Translation. Add hereunto, that so to render the words, is far more suitable to the scope of the place. For how absurd would it be for *John*, when he had already spoken of the things which the Word had done as Man, as that he was in the World, enlightened Men; came to his own, and his own received him not; afterwards to tell us, that he was made *Flesh*, that is, a Man? But if our Interpretation be admitted, all things exactly agree: for having spoken divers excellent things of Christ under the Name of the Word, and having ascribed Divinity to him, a Scruple might thereupon presently arise in the Minds of the Hearers, what might be the Nature or Substance of this Word, whether he were a Spirit, or God himself; wherefore to exclude all doubting concerning this Matter, he telleth them, that the Word was *Flesh*, that is, a mortal Man, as this Expression elsewhere in the Scripture denoteth. Furthermore, that the Interpretation of the Adversaries, together with their Inference thereupon, can at no hand consist, but that they must of necessity come over to our Opinion touching one Nature in Christ, I thus evince: If the Word was made *Flesh*; then he was either Something when he was made *Flesh*, or Nothing. If Nothing, there was no Incarnation, (since that implieth the adding of *Flesh* to that which is already Something); and consequently but one Nature in Christ. If something, then a Spirit, (as the Adversaries grant). If the Word being a Spirit was made *Flesh*, he ceased to be a Spirit, and was changed into *Flesh*: for when in the Scripture one Substance is said to be made another, it signifieth that one is changed into the other. Neither need we go far for an Instance,

stance, having a very punctual one in the second Chapter of this very Gospel of *Johu*, Ver. 9. *When the Ruler of the Feast had tasted the Water that was made Wine.* When the Water had been made Wine, it ceased to be Water, and was turned into Wine, as the Ruler of the Feast did well perceive by his taste, calling the Bridegroom, and telling him that he had (contrary to custom) reserved the good Wine until the last, vers. 10. Wherefore though it should be granted to the Adversaries, that

Christ had a Spiritual Nature before he was born of the Virgin *Mary*; yet so far as in the place under contestation, (which is the chief, if not the only Text alleged by them to prove an Incarnation) it is, according to their own Interpretation, said, *that the Word was made Flesh*; this clearly importeth, that he ceased to have a Spiritual Nature, and was changed into Flesh, and so still had but one Nature, namely, that of Flesh or Humanity. Which was the thing to be proved.]

## The Testimony of Lanctantius the Disciple of Arnobius.

Divin. Instit. Lib. 4. Cap. 6.

**D**EUS igitur machinator constitutorque rerum, sicuti in secundo libro diximus, antequam praeclarum hoc opus mundi adoriretur, sanctum & incorruptibilem & irreprehensibilem spiritum genuit, quem filium nuncuparet.

*That is,*

God, the Framer and Maker of Things as we said in the second Book, before he set upon this famous Work of the World, begat a holy incorruptible and irreprovable Spirit, whom he called the Son.

Ib. Cap. 13.

Ille (Filius) exhibuit Deo fidem: docuit enim quod Deus unus sit, eoque solum coli oportere: nec unquam se ipse Deum dixit: quia non servasset fidem, si missus ut Deos tolleretur, & unum assereret, induceret alium praeter unum. Hoc erat non de uno Deo facere praeconium, nec ejus qui miserat, sed suum proprium negotium gerere, ac se ab eo, quem illustratum venerat, separare. Propterea quia tam fidelis extitit, quia sibi nihil prorsus assumpsit, ut mandata mittentis impleveret, & sacerdotis perpetui dignitatem, & regis summi honorem, & judicis potestatem, & Dei nomen accepit.

*That is,*

He (the Son) kept touch with God: for he taught that there is one God, and that he alone ought to be worshipped: neither did he ever call himself God; because he had not discharged his Trust, if being sent to take away God's, and assert One, he should introduce another besides One. This was not to preach concerning one God, nor to do the Business of the Sender, but his own Work, and to separate himself from him, whom he came to illustrate. Therefore because he was so faithful, because he assumed nothing at all to himself, that he might fulfil the Commands of the Sender, he received the Dignity of a Perpetual Priest, and the Honour of a Sovereign King, and the Power of a Judge, and the Name of a God.

Ib. Cap. 29.

Propiore exemplo uti libet. Quum quis habet filium quem unice diligit, qui tamen sit in domo, & in manu patris, licet ei nomen domini, potestatemque concedat, civili tamen jure & domus una, & unus dominus nominatur. Sic hic mundus, una Dei domus est: & Filius ac Pater, qui unanimes incolunt mundum, Deus unus: quia & unus est tanquam duo, & duo tanquam

et unquam unus. Neque id mirum, quum & Filius sit in Patre, quia Pater diligit Filium; & Pater in Filio, quia voluntati Patris fideliter pareat, nec unquam faciat aut fecerit, nisi quod Pater aut voluit, aut iussit. — Unus est enim solus, liber, Deus summus carens origine: quia ipse est origo rerum & in eo simul & Filius & omnia continentur. Quapropter quum mens & voluntas alterius in altero sit, vel potius una in utroque, merito unus Deus uterque appellatur: quia quicquid est in Patre ad Filium transfuit; & quicquid in Filio, à Patre descendit. Non potest igitur summus ille ac singularis Deus nisi per Filium coli: qui solum se Patrem colere putat, sicut Filium non colit, ita nec Patrem quidem colit. Qui autem Filium suscipit, & nomen ejus gerit: is vero cum Filio simul & Patrem colit, quoniam legatus, & nuncius, & sacerdos summi Patris est Filius.

*That is,*

I will use a nearer Example. When any one hath a Son, whom he entirely loveth, who notwithstanding is in the House, and in the Power of the Father, although he grant him the Name and Power of Master, yet in the Civil Law it is called but one House, and one Master. In like manner this World is one House of God: and the Son and Father, who unanimously inhabit the World, one God: because both one is as two, and two as one. And no marvel, since both the Son is in the Father, because the Father loveth the Son; and the Father in the Son, because he faithfully obeyeth the Will of the Father, and never doth or did but what the Father either willed, or commanded. — For there is one only, free most High God, without Original: because he is the Original of things, and in him both the Son and all things are contained. Wherefore since the Mind and Will of the one is in the other, or rather one in both, both are deservedly called one God: because whatsoever is in the Father, issueth out to the Son; and whatsoever is in the Son, descended from the Father. Wherefore that supreme and singular God cannot be worshipped but through the Son: he that thinketh he worshippeth the Fa-

ther only, as he doth not worship the Son, so neither worshippeth he the Father. But he that entertaineth the Son, and beareth his Name, he together with the Son doth also worship the Father, because the Son is the Embassador, and Messenger, and Priest of the Sovereign Father.

Lib. de Ira. Cap. 2.

Primus autem gradus (per quem ad Domitium veritatis ascenditur) est, intelligere falsas Religiones, & abjicere impios cultus Deorum humana manu fabricatos. Secundus vero inspicere animo, quod unus sit Deus summus, cujus potestas ac providentia effecerit à principio Mandum, & gubernat in posterum. Tertius cognoscere ministrum ejus, ac nuncium quem legavit in terram, quo docente liberati ab errore, quo implicati tenebamur, formatique ad veri Dei cultum, justitiam disceremus. De primo gradu eos excuti videmus qui quum falsa intelligant, tamen verum non inveniunt. De secundo vero gradu eos dicimus cadere, qui consentiunt unum esse summum Deum: iidem tamen à Philosophis irritici, & falsis argumentationibus capti, aliter de unica illa Majestate sentiunt, quam veritas habet, qui aut figuram negant habere ullum Deum, aut nullo affectu commoveri putant: quia sit omnis affectus imbecillitatis, que in Deo nulla est. De tertio vero ii precipitantur, qui quum sciant Legatum Dei, eundemque dicunt & immortalis Templi conditorem, tamen aut non accipiunt eum, aut aliter accipiunt quam fides poscit.

*That is,*

The first step (whereby we ascend up to the House of Truth) is, to understand false Religions, and cast away the impious forms of Divine Worship framed by the hand of Man. The second is, to perceive in the Mind, that there is one most High God, whose Power and Providence made all things from the beginning, and governeth them thence. The third, to know HIS MINISTER AND EMBASSADOR, whom he sent into the Earth, by whose teaching being freed from the Error, where-

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with





that only begotten God, who is in the Bosom of the Father. And the Advocate, the Holy Spirit, NEITHER GOD, NOR SON, inasmuch as he hath not received his Production from the Father in like manner as the Son: but is one of those things which were made by the Son, for all things were made by him, and without him was nothing made. These Mysteries of the Catholic and holy Church are in this wise delivered by the Divine Oracles.

Id. Lib. 2. Cap. 17.

— Διὰ τοῦτο ὁ υἱὸς ἐπέειπεν (Ἰωάννης) καὶ ὁ Θεὸς λέγει ὁ Λόγος, μετὰ τὸ ἡρώδης ἀπεθνήκει, ἔργα ἐν αὐτῷ τῷ ἡρώδῃ καὶ πατέρει ἐναί καὶ τὸ υἱόν, αὐτὸν τε ἐναί τὸ Λόγον, καὶ ἐπὶ πάντων Θεόν, ὅτι ὡς δὲ ἔξιδοναι τὸν γράφω. — Μονογενὲς αὐτίστινον ἡμᾶς διδόντων πρῶτον αὐτὸ ἡρώδης Θεόν, καὶ ἐπὶ κεῖνα ὅτι ὅλον, αὐτὸν καὶ τὸ Λόγον πάντας, Θεὸς ἐν λέξει ὁ Λόγος. ἔπειτα μετὰ αὐτὸν μὴ ἀγνοεῖν, ὡς ὁ Λόγος, αὐτὸς ὁ μονογενὴς υἱός, καὶ αὐτὸς λέγει ὁ Θεὸς πάντων Θεός, ἀλλὰ οὗτοι αὐτὸς Θεὸς λέγει.

That is,

Whereas therefore he (John) might have said, the Word was God (or the God) with the addition of the Article, if he had conceived the Father and the Son to be one and the same thing, and that the Word was that God over all, he did not after that manner express it in writing. — Well might teaching us a more evident manner, to esteem him THE PRIME GOD, who is beyond all things, even the Father of the Word, with whom the Word was. Then after him not to be ignorant, that the Word, his only begotten Son, was not that very God, over all, but yet that he also was A GOD.

[To here, it is the Observation of Eusebius himself, that John, intending to shew that Christ was not the most High God, the same with the Father, doth in Greek call

him God without an Article (which is wont to restrain the word to the most strict and excellent Signification) and we are therefore accordingly to render it a God, for when in Greek no Article is set before an Appellative, we are wont in our Tongue to express it by putting the indefinite Article [a] before it, whereas the Greek is destitute of such an Article. But when an Article is prefixed in the Greek, it is usual with us to express it by putting our definite Article [the] before it, or at least by omitting an Article, and using the word as a proper Name. Neither will this Observation seem over nice to him, who shall consider, that the English Translators themselves make use of it in rendering that Passage, Acts 12. 22, 23, 24. And the People gave a shout, saying, It is the Voice of a God (Gr. Θεὸς) and not of a Man. And immediately the Angel of the Lord smote him, because he gave not God (Gr. Θεῷ) the Glory, and he was eaten of Worms, and gave up the Ghost. But the Word of God (Gr. Θεὸς) grew and multiplied. See also Acts 28. 6. They changed their Minds, and said that he (Paul) was a God (Gr. Θεός.) And Heb. 8. 10. I will be to them a God, (Gr. Θεός) and they shall be to me a People. Neither let the Adversaries object, that Christ is called God, John 20. 28. and Heb. 1. 8. with an Article prefixed before God in the Greek. For in those places the Article retaineth not its force; but changeth into an Adverb of calling, ὁ Θεός being put for ὁ Θεὸς, as the very English Translation sheweth. See a like Instance, Mark 15. 34. compared with Mat. 27. 46. in the Greek.

How plainly now doth Eusebius, by the Passages cited out of him, give Answer to what I hold touching the nature of the Holy Spirit, so that one would think I learned it from him: whereas I knew not either of his Book, or what was delivered therein, a great while after I had declared my Opinion. Where now is that usual brag of the Adversaries, that the Universal Church ever since the Apostles Times hath held the Opinion touching three Persons in one and the same Supreme Godhead? Did not Euse-

bis, that great Antiquary, and searcher of the Christian Libraries, and first Writer of the Ecclesiastick History, know better than any Man that hath lived since his time, what had been generally held amongst Christians concerning the HOLY TRINITY? Neither let any Man go about to traduce him, ( as some have done ) by saying, that he was an *Arian*; for that doth no: invalidate his Testimony concerning Antiquity. But whosoever shall diligently peruse, either his *Oration* to Constantine, or his *Evangelical Preparation and Demonstration*, or these very Books of his, *De Ecclesiastica Theologia*, will find him to be no *Arian*, but an *Homousian*. For whereas *Arius* held that God, before he began to make the World, created of Nothing a certain Spirit, called his *Son*, which was afterward incarnated; for which reason he and his Followers were called *Ἐξουνοί*, or *Non-entiani*. *Eusebius* on the contrary affirmed, that God, before he made the World, did, in an ineffable manner generate out of his own Substance a Son, who afterwards assumed a Humane Nature. If the Adversaries reply, That nevertheless in the Second Person of the HOLY TRINITY, *Eusebius* pronounceth Sentence against me and my Opinion. I answer, That he thwarteth, as well what they hold, as what I, in that he expressly denieth the Son to be THE PRIME GOD. So that in this also, which is the main Matter, I have *Eusebius* on my side; and not only him, but also the Fathers who lived in the first two Centuries, or thereabouts. Neither could I ever meet with a Passage in the undoubted Book of them, who wrote in those Times, which did assert the Son, or the Spirit, to be that one most High God. *Hilary*, who lived in the Time of *Constantius*, Son of *Constantine* the Great, doth, in his second Book *de Trinitate*, explain those words of *Matthew*, Chap 28. 19. In the Name of the Father, and of the Son, and of the Holy Spirit; by saying, In the Name of God, and of the Only-begotten, and of the Gift. And having all along nowhere said that the Holy Spirit is God, or to be worshipped, concludeth the 12th Book, *de Trinitate*, in this manner.

*Conserva, oro, hanc fidei meae incontaminatam religionem, & usque ad excessum spiritus mei dona mihi hanc conscientiae meae vocem, ut quod in regenerationis meae symbolo, baptizatus in Patre, & Filio, & Spiritu sancto, professus sum, semper obtineam: Patrem scilicet te nostrum, Filium tuum una tecum adorem: & sanctum spiritum tuum, quia ex te per unigenitum tuum est, promoveam.*

That is,

Keep, I beseech, this undefiled Religion of my Faith; and to the departure of my Spirit give me this Voice of my Conscience, that what in the symbol of my Regeneration, being Baptized in the Father, and the Son, and the Holy Spirit, I have professed, I may always obtain: namely, that I may adore thee our Father; thy Son together with thee; and win thy Holy Spirit, which is from thee by thy only-begotten.

[I would have cited the Testimony of *Ignatius*, for he concurreth in the same Opinion with the foregoing Authors, namely, that the Father only is that one God; yet inasmuch as the common Copies are interpolated, and that which is held the purest, and was taken out of the *Florentine Library*, hath something in it, which argueth the Epistles to be supposititious, I have omitted him.

I will shut up all with a Testimony taken out of *Brightman*; which, though contrary to the Opinion which he held touching the Son and the Holy Spirit, as both his precedent and subsequent words shew, yet the tenor of the *Revelation*, as he intimateth, did extort from him. See his Comment on the *Revelation*, Chap. 1. 4. where he speaketh thus. *Wherefore we must know, that throughout this Book, mention is made, both here and elsewhere, both in general of God, as the highest and chiefest Governour; for which cause he hath a Throne given him, as also of the Son and Holy Ghost as MINISTRING unto him, as by whose more nearly-joynd help, all things are made and done. Wherefore they are said to stand before the Throne, as it were, in a readiness, and as though*

though they did wait for the beck and bidding of their highest Governor. Thus far he. Now doth not this observation of Brightman's quite subvert his own, and consequently the common Opinion concerning the Trinity? Would John in the Revelation bring in the Son and Holy Spirit Minist'ring to another, were they the most High God? Were not this the very way to make every one that readeth the Book, to have a false Perswasion concerning them? For if they think of them as they are described by John, (and how they should otherwise rightly think of them, than as they are described by Sacred Writers, I cannot apprehend) they will conceive them to be Ministers of God, and not God himself. And indeed this Book of the Revelation doth give an exact and clear Testimony, to my Opinion, touching the HOLY TRINITY. For Worship, Praise, Judgement, Dominion, and Salvation, are, throughout the whole Book nowhere ascribed to the Holy Spirit, but only to God and Christ; and when they are ascribed to Christ, he is no otherwise considered than as a Man, for he is either called *the Lamb*, or said to have shed his Blood, or to be the Christ of God. See Chap. 1. 5, 6. To him that hath loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father; (Gr. unto his God and Father) to him be Glory and Dominion for ever and ever. Chap. 5. 8, 9, &c. And when he (the Lamb) had taken the Book, the four Living-creatures, (so the Greek hath it,) and four and twenty Elders fell down before the Lamb, having every one of them Harps, and golden Vials full of Incense, which is the Prayers of the Saints. And they sang a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof, for thou wast slain, and hast bought us (so the Greek hath it) to God with thy Blood, out of every Kindred, and Tongue, and People, and Nation: And hast made us unto our God, Kings, and Priests, and we shall reign on (or, over) the Earth. And I beheld, and I heard the Voice of many Angels round about the Throne, and the Living-creatures, and the Elders, and

the number of them was ten thousand times ten thousand, and thousands of thousands, saying, with a loud Voice, *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.* And every Creature which is in the Heaven, and on Earth, and under the Earth; and such as are in the Sea, and all things that are in them, heard I, saying, *Blessing, Honour, Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.* Were Christ the most High God, Coeternal, Coessential, Coequal with the Father, how cometh it to pass, that the Elders, yea the Angels themselves, derive his Worthiness to receive Honour, Glory, and Dominion, not from that sublime Consideration but from one far inferior, namely from his being a *Lamb slain*; which Expression agreeth to him only as a Man? And were the Holy Spirit the most High God, yea or so much as to be worshipped, how cometh it to pass, that in this famous Doxology, set down for a Pattern to all succeeding Ages, there is no Honour and Glory ascribed to the Holy Spirit, but only to *Him* (not, *Them*) that sitteth upon the Throne, and to the Lamb. Surely the Doctrine of three Persons in God was not known in the Time of the Apostle John.

Chap. 6. 16. And said to the Mountains and Rocks, *Fall on us, and hide us from the Face* (not *Faces*, as some, perverted by the Doctrine of three Persons in God, have pictured him with three Faces) *of him that sitteth on the Throne, and from the Wrath of the Lamb.*

Chap. 7. 8, 9. *After this I beheld, and lo, a great multitude which no Man could number, of all Nations, and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, clothed with white Robes, and Palms in their Hands; And they cried with a loud Voice, saying, Salvation to our God which sitteth upon the Throne, and to the Lamb.*

Chap. 11. 15. *The Kingdoms of this World, are become the Kingdoms of our Lord, and of his Christ.*

Chap.

Chap. 12. 10. *Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Christ.*

Chap. 14. 4. *These were bought from among Men, being the First-fruits to God, and to the Lamb.* Why not the First-fruits to the Spirit also, if the common Opinion be right? Yea, the Saints are so far from being the First-fruits to the Spirit, that they themselves have the First-fruits of the Spirit, as Paul testifieth, *Rom. 8. 23.*

Chap. 20. 6. *They shall be Priests of God and of Christ, and shall reign with him a thousand Years.*

Chap. 21. 22. *And I saw no Temple therein: for the Lord God Almighty, and the Lamb, are the Temple of it.*

Chap. 22. 1. *And he shewed me a pure River of Water of Life, clear as Crystal, proceeding out of the Throne of God, and of the Lamb.* Why not out of the Throne of the Holy Spirit, if he be God, or the Author of Eternal Life? But it is well that some of the very Adversaries have long since observed, that the Holy Spirit is never throughout the whole Scripture said to sit, which is the posture of Sovereignty.

Those Humane Testimonies above-written have I alleged, not that I much regard them, as to my self, (who make use of no other Rule to determine Controversies about Religion, than the Scripture; and of no other Authentick Interpreter, if a Scruple arise concerning the Sense of the Scripture, than Reason); but for the sake of the Adversaries, who continually crake, *the Fathers, the Fathers.* And though such of them as dissent from the Church of Rome, lay aside this Plea when they have to do with Papists about sundry Points of Controversy, yet do they take it up again, in a manner waving the Scripture, when they argue with me, and others of the same Judgment with me. For it is apparent, by what hath been produced, that the Fathers of the two first Centuries, or thereabouts, when the Judgments of Christians were yet free, and not enslaved with the Determinations of Councils, asserted the

Father only to be that one God, and so were in the main right as to the Faith concerning the HOLY TRINITY, however they went awry in imagining two Natures in Christ; Which came to pass, (as we before hinted) partly, because they were great Admirers of Plato, and accordingly (as *Justus Lipsius* somewhere saith) did an outward profession so put on Christ, as that in Heart they did not put off Plato, wittily applying his high Notions touching the Creation of the World, to what was simply and plainly spoken of the Man Christ Jesus in relation to the Gospel, by the Apostle *John*: partly, that they might thereby avoid the Scandal of worshipping a crucified Man, a thing then very odious amongst Jews and Pagans, and now amongst deluded Christians, who unless there were another Nature in Christ, which was not crucified, account it Idolatry, unsufferable Idolatry to worship him, thereby thwarting the most signal words of the Apostle *Paul*, who saith, that *Jesus Christ became obedient unto Death, even the Death of the Cross. Wherefore God also hath highly exalted him, and given him a Name above every Name: that at the Name of Jesus every Knee should bow, Phil. 2. 8, 9, 10.* How apparent is it from these words, that according to the Judgment of *Paul*, Christ must therefore have the Knee bowed to him, and so be worshipped, because he is highly exalted by God? and that he was highly exalted by God, because he was obedient unto Death, even the Death of the Cross, both which agree to him only as a Man; and consequently Christ as a Crucified, but afterwards highly exalted Man is to be worshipped? Wherefore let us not be ashamed of the Son of Man, lest when he cometh to render a Reward to every one according to his doings, he be ashamed of us; but let us rather, with the beloved Disciple, *Rev. 1. 5, 6.* continually cry, *Unto him that loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto his God and Father; (and not, to him that is Consistent with God the Father, as the Council of Nice, which was beholden to the Platonists for this Notion, will have it) to him be Glory and Dominion for ever and ever. Amen.*

THE END.



*Some Notes taken from Mr. Bidle's Mouth whilst he was in Newgate.*

1. **A**Ll things are said to be created by Christ, *Col. 1. 16.* but so as he was the first born of every Creature, *ver. 15.* and so as that God created all things by him, *Ephes. 3. 9.* but it's impossible for any one to create by the most High God.

2. Christ forgave Sins, yet so as being the Son of Man, and empower'd by God, *Mat. 9. 6, 8.* and exalted by God, *Acts 5. 31.* by which means he is also become our Saviour, as this last place of *Acts* testifieth.

3. Christ is to be honoured as the Father; yet, because the Father hath committed all Judgment to him, *Joh. 5. 23.* and that as he is the Son of Man, *ver. 22, 27.*

4. Christ searcheth the Heart; yet so, as having all Judgment given to him, *Joh. 5. 22.* whereby is implied an Ability, as well as an Authority, to judg. When Christ saith that he searcheth the Hearts, *Rev. 2. 23.* he speaketh of himself as executing Judgment upon Adulterers, and giving to every one a Reward according to his Work. But it is certain that Christ, as a Man, is Judg; for Christ saith of himself, that the Father gave him Power to execute Judgment, because he was the Son of Man, *Joh. 5. 27.* and Paul saith of him, that God shall judg the World in Righteousness, by that Man whom he hath ordained, *Acts 17. 31.*

5. Christ is to have the Knee bow'd to him and to be worshipp'd; yet so as being highly exalted by God, and having a Name given to him which is above every Name, *Phil. 2. 9.* and so that this Worship tendeth to the Glory of another, even God the Father, *ver. 11.*

6. Christ is to be believed on, so as that he which believeth on him, believeth not on him but on another, namely, on him that sent him, *Joh. 12. 44.* and so, that by and through him we believe in God, who raised him from the dead, and gave him Glory. *1 Pet. 1. 21.*

7. Christ raiseth the Dead; yet so, as having this enlivening Power given to him by the Father, *Joh. 5. 25, 26.*

8. Christ hath the Name of *Emanuel* (God with us) given to him; yet he is so God,

that he himself hath a God, *Heb. 1. 8, 9.*

9. He hath also the Name of the Lord our Righteousness, *Jer. 23. 5, 6.* (if at least that Appellation doth not agree to *Israel*, mentioned a little before) but this Appellation is common to him with *Israel*.

As for the business of Attribution, when Men argue that Christ is God, because what is attributed to God in one place, is attributed unto Christ in another, this arguing is very fallacious; for according to that (tho the usual way of proving when Men speak of Christ) *Moses*, tho a Man, will also be God; because what is attributed to God in one place, is attributed to *Moses* in another.

1. *Moses* is said to be a Man, *Numb. 12. 3.* and elsewhere.

2. He is said to be a God, *Exod. 7. 1.* And the Lord said unto *Moses*, *See, I have made thee a God to Pharaoh.* And *Chap. 4. 16.* — and thou [*Moses*] shalt be to him [*Aaron*] a God. So *Heb.*

3. He is prayed unto, and that to forgive Sins, *Numb. 12. 11.* And *Aaron* said unto *Moses*, *Alas, my Lord, I beseech thee, lay not this Sin upon us, wherein we have done foolishly, and wherein we have sinned.* There is the like again in *Exod. 10. 16, 17.* where *Pharaoh* called for *Moses* and *Aaron*, and saith, *I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my Sin, only this once, &c.*

4. He is worshipp'd, *Exod. 11. 8.* All these thy Servants (saith *Moses*) shall come down unto me, and shall bow down themselves unto me [or worship me] as the word signifies.

5. It is said of *Moses*, *Exod. 32.* that he brought the Children of *Israel* out of *Egypt*, *ver. 7.* And the Lord said unto *Moses*, *Go, get thee down; for thy People, which thou broughtest out of the Land of Egypt, have corrupted themselves: And Chap. 33. 1.* But in the Preface to the Ten Commandments, *Exod. 20. 1, 2.* God spake all these words, saying, *I am the Lord thy God, which have brought thee out of the Land of Egypt.* See also *Deut. 5. 6.*

6. It's said, the *Israelites* did believe in him as well as in the Lord, *Exod. 14. ult.*

And



And Israel saw that great Work which the Lord did upon the Egyptians, and the People feared the Lord, and believed the Lord, and his Servant Moses; [Heb. in the Lord, and in Moses his Servant.] Again, Exod. 19. 9. Lo, I come unto thee in a thick Cloud, that the People may hear when I speak with thee, and believe thee for ever; [Heb. in thee.] So that the People ought to believe in Moses.

7. Moses promiseth to the Israelites, that if they did keep his Commandments, he would give them Rain in its season: but that was impossible for him to do, if he had no more than a human Nature, because they would stand in need of Rain when he was dead, and consequently, if he had not a Divine Nature, he could not give them Rain, especially after his Death. See Deut. 11. 13, 14, 15, &c. And it shall come to pass (saith Moses) that if ye shall hearken diligently unto my Commandments, that I will give you the Rain of your Land in his due Season; the first Rain and the later Rain, that thou mayst gather in thy Corn, and thy Wine, and thy Oil, &c.

8. He promised unto Joshua, that he would be with him when he brought the Children of Israel into the Land of Canaan, which God had sworn to give unto them: But this could not be, unless that Moses had a Divine Nature, because he, as a Man, was to die on this side Jordan, before Joshua enter'd into the Land of Canaan. See Deut. 21. 23. And he (namely Moses) gave Joshua the Son of Nun a Charge, and said, Be strong and of a good Courage, for thou shalt bring the Children of Israel into the Land, which I swear unto them, and I will be with thee, &c. which things are attributed to God, ver. 3.

9. Moses did great Works before the People, and led them forty Years in the Wilderness, to the very end, that they might know that he was the Lord their God. See Deut. 29. 5, 6. And I have led you forty Years in the Wilderness; your clothes are not waxen old upon you, — that ye might know that I am the Lord your God.

10. Aaron is said to be the Prophet of Moses, Exod. 7. 1. but you shall not find elsewhere throughout the whole Scripture, that any are said to be Prophets, unless either of

the true God, as the Prophets of the Lord, 1 King. 18. 13. or of a false God, as the Prophets of Baal, 1 King. 18. 19. Now none will say that Moses was a false God; and consequently, if the reason of the Adversaries in the matter of Christ, to prove him to be the most High God, be solid, Moses would also be concluded to be the most High God.

Lastly, the Apostle Paul saith, the Israelites were all baptized unto [or into] Moses, 1 Cor. 10. 1, 2. and to be baptized into one, and to be baptized into the Name of one, signifies the same; as appears by comparing Rom. 6. 3. and Gal. 3. 27. with Act. 2. 38. and Chap. 8. 16. If then Christ the Son be God, because we are baptized into him, or in his Name, then Moses will be God by the same reason.

Thus we see that Moses, tho a Man, yet is said to be a God, and is called Lord, and pray'd to under that Appellation to forgive Sin, is worshipped, has attributed to him the same miraculous Work of bringing the Children of Israel out of Egypt, as is attributed unto God; that the Israelites did believe in him as well as in the Lord, and were required so to do; that he promised Rain in due season to such as kept his Commandments, and to Joshua that he would be with him, in carrying the People into Canaan, altho, as a Man, he was to die before; that he did great Works, yea Miracles in the sight of the Israelites, on purpose that they might know that he was the Lord their God, that Aaron is said to be his Prophet, which is proper to the true God only; and in fine, that the Israelites were baptiz'd into Moses, that is, as they commonly expound Mat. 28. 19. were dedicated to his Service and Worship in the highest degree.

Now if, notwithstanding all these notable Allegations, Moses is confes'd to have but one Nature, and not to be the most High God; why should not Christ likewise, of whom as many things are spoken in Scripture to prove him to be only a Man, and not God-man; Why should not he, I say, be accounted to have but one Nature, notwithstanding all the great things that are attributed to him?

THE  
ACTS  
OF  
Great Athanasius

WITH  
NOTES,

By way of Illustration,

On his CREED;  
And Observations on the Learned Vin-  
dication of the Trinity and Incarnati-  
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## The Acts of Great Athanasius, &c.

**T**hou shalt have no other Gods but *Me*, saith God himself, in the words of the First Commandment; and again by the Prophet, *Hosea 13. 4. Then shalt know no God but Me.* The same Plain Truth is as expressly delivered in the New Testament; *Mark 12. 32. There is One God, and there is none other but He.* 1 Cor. 8. 4. *There is none other God but Our.* Gal. 3. 20. *God is One.* This therefore is the Scripture-Proposition, that there is no other God but *One*; or that *God is One.* But to this some Novellists have opposed a contrary Proposition, that there is more than *One*, who is God; or that *God is Three.* There is, say they, a Father, his Son, and a Holy Spirit, distinct from both, each of which is God, and a God.

Now since the first of these Propositions has been judged by God himself to be so important, and so necessary to be believ'd and profess'd; that He has made it the very first of his Commandments to Men, and since the other is inconsistent with it, and contradictory to it: We must have as clear a Commandment and Revelation from God, to believe and profess the second (which is to suppose, that God can make contrary Revelations, concerning an unchangeable Truth) as 'tis evident we once had for the first. And we the rather demand this, because those whom the Novellists have superadded to the One true God, are in holy Scriptures as plainly denied to be Gods, or God, as the Father is affirmed to be that one true God: *Mark 10. 18. Why callest thou me Good? (saith our Lord Christ) there is none Good save One, that is God.* Ephes. 4. 4, 5, 6. *There is one Spirit, — one Hope, one Lord, one Faith, one Baptism, one God and Father of all, who is a-*

*bove all.* In the first of these Texts, the Lord Christ denieth himself to be God; in the other, the one Spirit and the one Lord, being without doubt the Holy Ghost or Spirit, and the Lord Christ; and they being here distinguished from, and opposed to the *One God*, 'tis evident they are as much denied to be the One God, as the one Hope, one Faith, or one Baptism are denied to be that one God.

The truth is, the holy Scriptures are so copious and plain in this manner, that the more learned Trinitarians confess, that the Doctrine of the Trinity is not founded on the Scriptures, but on the Tradition of the Church; so say all the Catholic Doctors. Some of them have not scrupled to own, that this Doctrine is contrary to Reason; and that such as have pretended to prove it by Scripture,  *suo artificio vincuntur, are beaten at their own Weapon, by their Adversaries the Unitarians*; so saith D. Petavius, the most learned Writer of the most learned Order.

Dr. Sherlock, who a Protestant, is not willing that this Question about the Unity of God, should be decided by the Scriptures only, but extols the Doctrine of the Trinity, as the *Traditionary Faith of the Church*, p. 31. He scornfully calls the Scripture (p. 29.) the *Nate-maker's infallible and compleat Rule of Faith*, which also he repeats more than once, intimating thereby (for, what else can he mean!) that 'tis not Dr. Sherlock's Rule of Faith, at least not a compleat and infallible Rule, in his Opinion. At p. 151. he first puts this case; Suppose that the natural Construction of the words of Scripture import such a sense, as is contrary to some evident Principle of Reason? Then he resolves his

Irreverent *Supposition* in these words, *Then I won't believe the Scripture*. Neither did this drop from him unawares; for he goes on there in these farther words, *How! not believe Scripture? No, no, I will believe no pretended Revelation, which contradicts the plain Dictates of Reason, in which all Mankind agree*. But all or very near all Mankind hath more than once agreed in *Idolatri* and *Polytheism*: it seems the *Vindicator*, had he lived in those times, would not have believed the Scripture, against the agreed *facts* of Mankind, but would have departed from the one true God, to Idols and more Gods. The *Socinians* are of a contrary mind: Hath the Holy Scripture, that is, hath God said it? They will believe, tho all Men and Angels contradict it: They will always prefer the infinite Wisdom of God, before the insatiable Dictates of Humane, or Angelick Reason: *Rom. 3. 4. Let God be true, and every Man a Liar. 1 Cor. 1. 25. The Foolishness of God is wiser than Men*.

Well, but tho the Scriptures are not, by their own Confession, so favourable to them, as to their Adversaries the *Socinians*; yet I hope they are civil, and do not expressly deny the Scriptures: No, but what is next to it, they elude the plainest Texts by *Scholastick* and *Metaphysical* Subtilties; and then framing their Creeds out of these last, they absolutely refuse a Subscription to the Scriptures, and require Men to subscribe and swear to their Creeds, that are contrary to the first Commandment of Scripture, and to the Apostles Creed.

The most famous of their Creeds, is that of *Athanasius*. I will first say something of the Man, and then subjoin the Notes that have been made on his Creed by another hand.

*Athanasius* his first Preferment was *Deacon* to *Alexander* Bishop of *Alexandria*; which, as the Discipline of the Church then was, is as much as now to say *this Bishop's Man*. Accordingly he waited on his Master to the *Nicene Council*, which assembled to Judge of the Questions between *Arius* and the said *Alexander*. In this Council, *Athanasius* sometimes interposing, was noted to talk both so

impertinently and so erroneously, that the Council thought fit to check him, and censure his *Heterodoxy*.

When the Council was ended, *Alexander* returned to *Alexandria*, where he died in the Year 325. The See of *Alexandria*, the second in the World for Authority and Riches, being thus vacant, there was a long Contention by several Competitors, for the Succession; and the People were so wearied with expectation, that at length a part of the Rabble cried up *Athanasius*, and he and they getting into the Church of *St. Dionysius*, forced two Bishops there and then (being the Night-time) to ordain him Bishop of the Patriarchal See of *Alexandria*.

The Bishops of *Egypt*, who were convened on this occasion to *Alexandria*, and without whose approbation, no Election to the Patriarchal or Metropolitan See was valid, by the Canons and Customs immemorial of the Catholick Church; the Bishops (I say) of *Egypt*, not only disapproved this Election and Ordination, but immediately *Anathematiz'd* *Athanasius*. But *Athanasius*, and his *Homoeousians* were too crafty for the honest and legal Party. For they presently dispatched a Messenger and Letter to the Emperor *Constantine*, in which they notify to him the Election of *Athanasius* by the *Alexandrians*, and pray his Majesty's Ratification thereof. *Constantine* knowing nothing of *Athanasius*, and thinking the Letter to be written by consent and direction of such as had the Right of Election; approved by his Letters again the Election of *Athanasius* by the *Alexandrians*, and orders him to be owned Bishop and Patriarch of *Alexandria*. *Athanasius* immediately presents the Imperial Letters to the Vice-Roy or Governour of *Egypt*, and especially to his Opposers, who durst now make no further words of the matter. Thus, as was said of one of the Popes, *Intravit ut Vulpes*. But how did he govern? Why, he out-did the rest of that Pope's Character, *Regnavit ut Leo*.

First; He procured the Governour to force the People to hear him, and to communicate with him. He put several of the

Alexan-



Alexandrian Clergy into Prison, and even into Irons. He beat some of the Egyptian Bishops with his Fists; he came into the Churches of others, where he broke the Altar and Communion-Cup, burnt the common Bible and ( finally ) demolished the Church it self. He deposed some Bishops, and put into their room Persons who had been degraded for their flagitious Lives by his Predecessors. He conspired with one *Philumenus* against the Emperor, and consulted how to stop the yearly Fleet of Corn from Egypt, on which the Armies and *Constantinople* depended. He committed Fornication, and that with a Nun. These and abundance the like, and greater Enormities, provoked at length the Bishops of Egypt to write to *Eusebius*, Arch-bishop of *Nicomedia*, to apply the Remedy provided by the Canons, a Council of Bishops.

Hereupon a Council was called at *Cæsarea*, and the forementioned Crimes were sworn against *Athanasius* by the Clergy of *Alexandria*, and Bishops of Egypt: the Names of some of the Bishops were these, *Eufon*, *Eudemon*, *Calinicus*, *Ischyas*, *Euplus*, *Pachomius*, *Isaac*, *Acbillos*, *Hermon*, *Adamantius*, *Arbathion*, *Annubion*, *Petrus*, *Theodorus*. The Council summoned *Athanasius* to appear, and to answer concerning the manner of his Election, and to the objected Irregularities: but he, knowing his Guilt, thank'd them for their Love, and staid at home. Therefore the Council petitioned *Constantine* to command *Athanasius* to appear and answer: *Constantine* sends forth with his Letters Mandatory to *Athanasius*, to present himself to the Council, which he appointed to be held at *Tyre* the next Year, being the Year after 335.

At *Tyre* *Athanasius* appeared, and brought with him some Bishops of the *Homo-ousian* Faction: He denied all that had been objected to him, and hired a Whore to accuse *Eusebius*, President of the Council, of Fornication with her: But *Eusebius* intrapped and convinced her in such manner, as Dr. *Sherlock* (out of the Lives of Dr. *Cave* ) has ascribed to *Athanasius*, at p. 31. of his Vindication.

So many Accusations were daily brought in to the Council against *Athanasius*; that the Fathers thought fit to search into the very bottom of *Athanasius* his Matters; and therefore sent a Deputation of six Bishops into Egypt, to inform themselves by sight, and from the mouth of all Persons concerned about the Election and whole Carriage of *Athanasius*. These came back loaded with such and so many Accusations, charged by Oath on *Athanasius*; that the Council for the Honour of the Christian Name, and to purge the Church of such a Scandal, first synodically declared his Election and Ordination void; and then order'd, that he should no longer live at *Alexandria* to infect the place.

What should a lost Man do? His desperate Case admits of nothing but a desperate Remedy; and however that happen to succeed, he cannot be worse of it than he is: Therefore *Athanasius* takes Post for *Constantinople*, applies himself to some great Courtiers of the *Homo-ousian* Faction, and by them represents to the Emperor, that the Council of *Tyre* was wholly *Arian*; that they had believed all things against him, merely out of hatred to him for his Zeal to the Nicene Faith; that therefore it was reasonable his Cause should be heard by some other Judge or Judges.

*Constantine* willing to do Justice, and desirous also to find *Athanasius* innocent, because himself was an *Homo-ousian*, calls the Cause to his own hearing, summons the Witnesses on both sides, and begins the whole Cause anew, being assisted by a Council of Bishops whom he called to *Constantinople*. But both He and the Council having heard the Accusers, and the Defence made by *Athanasius* and his Friends, he not only approved the Sentence of the Council of *Tyre*, but banish'd *Athanasius* to *Troves* in Germany. It was thought it should seem, he could do least hurt in this City; he being a Greek, and the City Latin and German, distant from *Alexandria* more than two thousand Miles, and the utmost Border of the Roman Empire on the barbarous Nations.

From



From this time forward, *Constantius* became an Unitarian; for having discovered so much Wickedness in the chief Asserter of the Nicene Faith; he began more strictly to examine the Reasons of that Faith, and finding them invalid, and that all Antiquity was on the other side, before he died he made Profession of the Unitarian Doctrine, and was baptized by *Eusebius* of *Nicomedia*, Principal of the Unitarians. The Death and Baptism of Great *Constantine* happen'd in the Year 337. As for *Eusebius*, he also was by Church-men called the Great, for his Piety, Miracles, and such a sweetness and dexterity in Business, that he lived and died Chief Minister for Ecclesiastical Affairs, to the Emperors *Constantine* and *Constantius*. In the Person of this *Eusebius* ceased the Power of Miracles in the Christian Church. There was at the same time another *Eusebius*, an Unitarian also, Arch-Bishop of *Cæsaria*, he is called the Learned *Eusebius*, and is Author of the celebrated Ecclesiastical History, and other Works. *Cujus erudicio nomini & olim & hodie assurgit totius pars Orbis literarius*, faith the late Author of the *História Literaria Scriptorum Eccles.* p. 129. But to return from these admirable Men, to the no less admirable *Athanasius*.

*Constantine* the Great was succeeded by his three Sons, *Constantine*, *Constans*, and *Constantinus*: *Constantine* had for his share France, Spain and Great Britain; *Constans* had Italy, Sicily and Africa: *Constantinus* had Asia, Egypt, Greece, and part of *Illyricum*. Of these *Constantine* and *Constans*, in the West, were *Homo-ousians*; *Constantinus* in the East was an Unitarian. I said the two first were *Homo-ousians*, I use that term, because there was yet no such thing as a *Trinitarian*, the Divinity of the Holy Ghost not being yet believed by any. Upon the Death of great *Constantine*, all banish'd Men (by the accustomed Clemency of new Princes) were permitted to return to their Homes; therefore *Athanasius* also returned to *Alexandria*. But he behaved himself so much worse than ever, that the *Alexandrians* wrote to *Constantinus*, humbly and

most earnestly petitioning, that *Athanasius* might be either put to death, or banish'd. Upon this *Constantinus* called a Council at *Antioch*, in the Year 341, at which were present 99 Bishops; these again deprived *Athanasius*, and substituted in his room *Gregorius*.

*Athanasius* fled to Rome to Pope *Julius*, who being a great Asserter of the Nicene Faith, wrote to the Bishops of the East, that *Athanasius* might return to his Episcopal Charge at *Alexandria*. The Eastern Bishops therefore convened to *Antioch*, and return Answer, That they are very sorry *Julius* should take part with Murderers, Demolishers of Churches, Corrupters of holy Virgins, Robbers of the Church-plate, Inventors of unscriptural Words and Forms in matters of Faith, Traitors to the Emperor, and to their Native Country; they said the whole East was witness of these things, and therefore desire *Julius* not to transgress the Canons of the Church, by receiving or favouring such Persons.

In the mean time the *Homo-ousian* Brothers, *Constantine* and *Constans* fall out; *Constantine* was vanquish'd and killed, and *Constans* immediately seized his part of the Empire, and added it to his own: so now *Constans* was Emperor of the whole West, and *Constantinus* of the East. *Athanasius* applied himself to *Constans*, tells him, that he had suffered so much and so long for the Nicene Faith, that all the rest was Calumny invented by Adversaries, and believed in the Councils because the Fathers were *Arians*; and therefore prays that he may be restored to his See and Authority. *Constans* upon this writes to his Brother *Constantinus*, that a Council might be held at *Sardica* in *Illyricum*, that should consist of the Bishops both of the East and West. Accordingly a Council is called there, Anno 347. The Western Bishops arrived first, and knowing the mind of *Constans*, took *Athanasius*, and all other deposed and excommunicated Bishops into Council with them, and even communicated also with them, contrary to the Canons of the Universal Church. Therefore when the Eastern Bishops

Bishops arrived, before they would enter into the Session place, they desire of the Westerns, that *Athanasius* and other condemned Persons might withdraw, and not sit in Council as Judges, or as having right of Suffrage, till they should be legally and juridically restored. But the Western Bishops having committed a fault, resolved to stand in it; and accordingly answer, That they knew to fault by *Athanasius* and the rest, and therefore would not remove them from their Session. The Easterns replied, that then the Eastern Bishops would hold a Council by themselves, and admonish the Westerns:

1. That it was contrary to Canon and Custom, that an Eastern Bishop (as *Athanasius* confessedly was) should be judged by any but the Easterns.

2. That it was strange they should know no fault by *Athanasius*, whom all the World knew to stand deprived by the Councils of *Tyre*, *Constantinople* and *Antioch*, and by Great *Constantine*.

3. That *Athanasius* would not have dared to appeal from these Sentences; but that his Reason and the proofs of his Crimes were unknown to the Western Bishops, and many of his principal Accusers either so far distant in place, that they could not be called, or after so long time (twelve Years) wholly withdrawn by Death. Notwithstanding,

4. They offered, that a Deputation of Western and Eastern Bishops should be sent into *Egypt*, to examine all matters afresh. And whereas *five* Bishops had been formerly deposed by the *Tyrian* Council, and had brought back the Testimonies and Evidences of the Crimes charged on *Athanasius*, *five* of these Bishops (the first being dead) offered to be condemned and deprived, without appealing either to the Emperor or to a Council; if the new deposed Bishops (that should be appointed by the Western as well as the Eastern Bishops, and should consist of both) did not confirm the whole Charge formerly brought out of *Egypt*, and on which *Athanasius* was condemned by Great *Constantine*, and by the *Tyrian* and

*Constantinopolitan* Councils.

But the Western Bishops knew the mind of their Emperor *Constantius*, and therefore refused this, and all other Offers; nay, they proceeded so far, as to procure a menacing Letter from *Constantius* to the Eastern Bishops, to terrify them into compliance with him, and with the Westerns. But the Letter had no effect upon them.

For the Eastern Bishops assembled in Council in a place by themselves, and protested against the Western Conventicle, as made up (for the most part) of Persons incapable of Session or Vote in Council: afterwards they declared *Julius* of *Rome*, *Paulus* of *Constantinople*, *Athanasius* of *Alexandria*, *Hosius* of *Corduba*, excommunicate and deposed, and wrote an Encyclical Letter of all their Decrees, to all Bishops and Churches. The Proceedings of the Eastern Bishops, and their Offers and Reasons had been to this and clear, that all Men were satisfied with them; and therefore all the Churches every-where owned the Eastern Bishops to be the true and only Council of *Sardica*. Even *St. Augustin* does more than once profess, that he knew no other Council of *Sardica*, but that of the *Arians*: For he was (it should seem) ashamed to call that Convention of Western Bishops (who had observed no Conciliary Method, and had trampled upon all the Canons) a Council.

For all this, the Western Bishops went on in their design, or rather the design of their Emperor *Constantius*, which was, to pick a Quarrel with his Brother *Constantius*. They restored all the deposed and excommunicated Bishops, and chiefly *Athanasius*; and made those famous Decrees and Canons, on which all Learned Men know, that the Supremacy of the Bishops of *Rome* is solely founded, and which from that time forward the Bishops of *Rome* have ever practised. So that at the same time, these Fathers restored *Athanasius*, and set up Anti-Christ. I challenge *Dr. Sherlock* in his next, to deny (if he can) that the Popes Supremacy was first decreed and ordained, by this *Sardican* Conventicle.

title of Western Bishops, that restored *Athanasius*, and consequently, that Popery and Achanasianism were introduced at the same time, and by the same Persons.

This Conventicle having done what their Master required of them, *Constans* not long after wrote this Complimental Brotherly Letter to *Constantius*.

“ *A* *Thanasius* has proved, that the Bishoprick of *Alexandria* belongeth of right to him: Therefore let him be by you restor'd, or I will restore him by Arms.

*Constantius* being at that time inagaged with the Persians, judged it not for the safety of his Empire, to have to do at the same time with them, and with his Brother; and therefore agreed, that *Athanasius* should return to *Alexandria*. The next Year (being the Year after Christ 350,) God raised up an Enemy to *Constans*; for *Magnentius* slew him, and possess himself of the Western Empire. But Anno 353, the Emperor *Constantius*, in revenge of his Brother, fought and overcame *Magnentius*, and made himself absolute Lord both of the East and West Empires. The same Year a Council was held at *Aries*, in which *Athanasius* was again condemned. And in the Year 355, the Council of *Milan*, consisting of 300 Bishops, did also condemn *Athanasius* and his few Adherents. So *Athanasius* fled from *Alexandria*, and *St. George* is appointed by the Council to succeed him.

This is that *St. George*, the Honorary Saint of England, whose Anniversary Day is here kept on April 23; some of our late Kings have chosen to be crowned on his Day. The Sovereign and Knights of the most noble Order of the Garter, are from him called Knights of *St. George*. Many honourable Families of this and other Nations, are furnished from him. His Memory is yet so famous over all the East, that the very Turks do honour to him, as an Hero and a Saint, by the Name of *Georgi*. He died a Martyr under the Reign of *Julian the Apostate*.

*George* was born a Gentleman, and was in his younger Years a Soldier; and having been a very brave Officer, was in time of Peace advanced to be *Treasurer of the Imperial Exchequer at Constantinople*. He is commonly pictured on Horse-back, arm'd and fighting with a Dragon in defence of a Virgin Lady; because when he was a Tribune or Colonel, he had rescued a Maiden Lady from a Dragon, with his Spear and Sword. But some turn this part of *St. George's* Story into a Moral, and say, this Victory was obtained by *George* in his old Age. The Dragon (say they) was *Athanasius*, and the Virgin was the Church of *Alexandria*, which he by his Eloquence, Learning and Piety, defended from the venomous and mortal Breath and Corruptions of *Athanasius*.

But however that be, 'tis certain our *George* applied himself very hard to his Study; after he was made *Treasurer of the Exchequer*; and gained the Reputation of the most learned of all Men of his time, in the Trinitarian Questions. When therefore he came to *Alexandria*, sent by the Council of *Nice*; he was received with so much Honour and Respect, that the Emperor *Constantius* was extremely pleased, and wrote a Letter to the *Alexandrians*, in which he calls their Bishop, the most Venerable *George*, a Man (saith he) the most skilful of all Mortals in these Questions. In whom the noble *Alexandrians* may confide, as in a Sacred Arch. Then the Emperor thanks them for deserting (they are the very words of his Letter) that Impostor and Conjuror *Athanasius*, and for adhering to holy *George*. He assures them, he should think himself in a fault, if he did not exceed their Founder, Great *Alexander*, in Kindness to and Esteem of their Royal City, and their Persons. But to resume the History of *Athanasius* and his Doctrine.

In the Year 357, a General Council was called at *Synnum*; here *Nicetas* (who had been President of the *Nicene Council*, and of the *Sardican Conventicle*) and the other Fathers who had composed the *Nicene Council*, and that were Authors of the *Nicene Creed*,

Creed, did now make a contrary Creed; in which they forbid all mention of *Homo-ousios*, and declare that the Son had a Beginning, and was inferior to the Father in Godhead, Power, and all other respects.

In the Year 359, all the Bishops of the World assembled to the Council of *Ariminum*. And whereas it had been hitherto said by some, that the Son is *Homo-ousios*, i. e. of like and equal Nature and Substance with the Father: by others that he is *Homo-i-ousios*, i. e. tho not of equal, yet of like Nature and Substance with the Father, because he has a spiritual, and in some sense a Divine Nature; the Council at *Ariminum* did not think fit that the Son should be at all compared with God, nor yet meer and common Creatures, and therefore rejected both *Homo-ousios*, and *Homo-i-ousios*, and required that it be only said, *The Son is not a Creature like unto other Creatures*. This was the very Doctrine of *Arius*, and seems to have been taken out of his Writings; for in his Letter to *Alexander*, he saith of the Son, *He is a perfect Creature of God, but not like any of the rest*. And again, *Made, but not like other things that are made*.

But the Reader will say, This is a Tale of *Athanasius*, so every way contrary to that of *Dr. Sherlock* in his Vindication; that of necessity one of them is not only false, but a wilful Forgery, at least in the first Authors; and 'tis not obvious, how an unlearned Man should judge with any certainty, which of them is true, and which false. I answer; A judicious Person may fully satisfy himself without being at the trouble of a laborious Search. For,

1. The Offer of the Eastern Bishops at *Sardica*, while the Emperor *Constantine* was yet alive, That a new Deputation of Bishops should be sent into *Egypt*, and if they found that the Depositions brought to the Tyrian and Constantinopolitan Councils were in any particular false, that then the five surviving Bishops would be deposed without appealing to *Cesar*, or to a Council. This Offer, I say, was such, as did then satisfy all honest and considering Men, and in all Ages to come will satisfy all such. It also demonstrates

the Falshood of what *Dr. Sherlock*, from his *Legendary Authors*, says, That at the Council of *Milan*, *Constantius* drew his Sword, and scared the Fathers into compliance. For what need that, when the Evidence against *Athanasius* was so undeniable, that *Constantine* and the Conventicle of *Sardica* durst not suffer the Cause to be re-examined, or permit a Deputation of Bishops to be sent into *Egypt*, but acquitted *Athanasius* without any Trial, only because the Emperor *Constantine* wanted a Quarrel with his Brother *Constantius*?

2. Who that considers at all, can give Credit to one or two partial Historians of the Nicene Faction, and who lived an Age after *Athanasius* and all these Councils, against *Constantine* the Great, a Prince the most just and honourable that (perhaps) ever managed the Roman Empire, and an *Homo-ousian* (by Confession of all Parties) at what time he condemned *Athanasius*, and banish'd him to *Treves*; also against so many and great Councils of learned and holy Bishops, in some of which Councils the President and all the Nicene Fathers were present and consented: Lastly, against Historians that were contemporary to *Athanasius* and to these Councils? *Dr. Sherlock's* *Calumny*, that the Fathers at *Ariminum* were in a manner starved into Compliance; is so false; that all the ancient Historians, of both Parties, witness, that the Emperor not only bore the whole Charges of all the Bishops to and from the Council, but also allowed to each of them a very honourable Salary, during all the time of their being there. But the Nicene Faith being given up at *Ariminum*, by the Nicene Fathers themselves, it was necessary for the Men of that Perswasion in after-Ages, to devise something to ward off so great a Blow, as the Authority of the greatest Council that ever was; a Council consisting of all the Bishops of the whole World.

3. Whereas this is the Question between *Dr. Sherlock* and the Author of the brief Notes, Whether or no *Athanasius* was as vicious in his Life, and his Doctrine as erroneous, as is pretended in the brief Notes; and

B whether

whether the before-mentioned Councils did freely to judge? I say, this being the Question, Dr. *Sherlock* because he cannot deny the matter of Fact, that *Athanasius* was often condemned by these Councils, and that his and the Nicene Doctrine was not only rejected, but a contrary Doctrine advanced, therefore he pretends that the Fathers in these Councils were for the most part good, honest, Catholick Bishops, and only awed into Compliance by the Emperor *Constantius*. To this I say therefore, let the Doctor take his Option, either *Athanasius* was thought as guilty, and his Doctrine freely judged as erroneous, as the Author of the brief Notes has said; or all Dr. *Sherlock*'s good, honest Catholick Bishops were a pack of the greatest Vil-

lains in nature, in condemning a Person whom they believed to be most innocent, and a Doctrine which they held to be fundamental and necessary to Salvation. In a word, the Doctor must either give up his dear *Athanasius*, or the Bishops of the whole World, whom he pretends to have been Catholick.

But this shall suffice concerning *Athanasius*, and the countenance which he and his Doctrine found in the Catholick Church of that Age, in answer to the fair Tale Dr. *Sherlock* has told in his Vindication, out of that accurate and faithful Historian Dr. *Cave*. Let us now consider the Creed, that they have imposed on us by the name of St. *Athanasius* his Creed.

### Brief Notes on the Creed of St. Athanasius.

*Grund.* "Whoever will be saved, before all things, 'tis necessary that he hold the Catholick Faith.

*Notes.* A Good Life is of absolute necessity to Salvation; but a Right Belief in these Points that have been always controverted in the Churches of God, is in no degree Necessary, much less Necessary before all things. He that leads a profane or vicious Life, sins against a plain acknowledged Rule, and the express unquestioned Words and Letter of the Divine Law, and the Dictates of Natural Conscience; He wilfully refuses to advert to these Monitors, and therefore can no ways palliate or excuse his Wickedness. But he that errs in a Question of Faith, after having used reasonable Diligence to be rightly inform'd, is in no fault at all; his Error is pure Ignorance. Not a culpable Ignorance; for how can it be culpable, not to know that, of which a Man is ignorant after a diligent and impartial Inquiry?

*Creed.* "Which Faith except a Man keep Whole and Undeified, without doubt he shall perish everlastingly.

*Notes.* By keeping this Faith Whole and Undeified, must be meant (if any thing be meant) that a Man must believe and profess it, without Adding to it, or Taking from it. If we take ought from it, we do not keep it Whole; if we add any thing to it, we do not keep it Undeified: and either way we shall perish everlastingly.

First, for Adding. What if an honest plain Man, because He is a Christian and a Protestant, should add this Article to the Creed? "I believe the Holy Scriptures of the Old and New Testaments, to be a Divine, an Infallible and Compleat Rule, both for Faith and Manners. I hope no Protestant would think a Man shall be damned for such Addition: And if so, then this Creed of *Athanasius* is at least an Unnecessary Rule of Faith.

Then for taking ought from this Creed; the whole Greek Church (diffused through so many Provinces) rejects, as Heretical, that Period of it, "The Holy Ghost is of the Father, and of the Son: contending that the Holy Spirit is from the Father only. Which also they demonstratively prove, as we shall see in its proper



proper place. As for the Menace here of *Athanasius*, that they shall perish Everlastingly; they laugh at it, and say, *He was drunk when he made this Creed.* Gennad. Schol. A. Bp. of Constantinople.

*Cred.* "And the Catholick Faith is this.

*Notes.* Catholick Faith, is as much as to say in plain English, the Faith of the whole Church. Now in what Age was this which here follows, the Faith of the whole Church? Not in the Age of *Athanasius* himself; who for this Faith, and for Seditious Practices, was banish'd from *Alexandria* in *Egypt*. (where he was Bishop) no less than four times; whereof the first was by *Constantine* the Great. He was also condemned in his own Life-time by six Councils, as an Heretic, and Seditious Person: Of these Councils, that at *Milan* consisted of 300 Bishops; and that of *Ariminum* of 550, the greatest Convention of Bishops that ever was.

For the times Before and After, the curious Reader may see *Chr. Sautius* his Ecclesiastical History: in which the Learned Author gives a large account, by what and whose means the *Athanasian* and *Trinitarian* Faith did at length prevail, against the *Ancient* Belief of but One God, or but One who is God. Therefore *quære*, With what Forehead the Anchor of this Creed, calls this, the *Catholick Faith*? when 'tis certain it has been so in no Age, and least of all in the (pretended) Author's.

*Cred.* "The Catholick Faith is this, That we worship One God in Trinity; and Trinity in Unity.

*Notes.* He means here, that we must so worship the One true God, as to remember He is Three Persons; and so worship the Three Persons, as to bear in Mind that they are but one Substance, or Godhead, or God. So the Author explains himself in the next Articles, which are these;

"Neither confounding the Persons, nor dividing the Substance: for there is one Person of the Father, another of the Son, another of the Holy Ghost: But the Godhead of the Father, and of the Son, and

of the Holy Ghost, is all one. Therefore all these Articles make indeed but one Article, which is this; "The One true God is Three distinct Persons; and Three distinct Persons (Father, Son, and Holy Ghost) are the One true God.

Plainly, as if a Man should say, *Peter, James, and John*, being *Three Persons*, are *One Man*; and *One Man* is these *Three distinct Persons, Peter, James, and John*. Is it not now a Ridiculous Attempt, as well as a Barbarous Indignity, to go about thus to make Asses of all Mankind, under pretence of reaching them a Creed, and things Divine, to despoil them of their Reason, the Image of God, and the Character of our Nature? But let us, in two words, examine the parts of this Monstrous Proposition, as 'tis laid down in the Creed it self.

"Neither confounding the Persons, nor dividing the Substance.

But how can we not confound the Persons, that have (they say) but *One numerical Substance*? And how can we but divide the Substance, which we find in *Three distinct divided Persons*?

"There is one Substance of the Father, another of the Son, another of the Holy Ghost.

Then the Son is not the Father, nor is the Father the Son, nor the Holy Ghost either of them. I shall not need to prove this Consequence, not only because 'tis evident, but because 'tis acknowledged by the *Trinitarians*. But if the Father is not the Son, and yet is (by confession of All) *the One true God*; then the Son is not the One true God, because He is not the Father; the reason is self-evident; for how can the Son be the One true God, if he is not He who is the One true God? After the same manner it may be proved, that (on the *Athanasian Principles*) neither the Father nor Holy Spirit are, or can be God, or the One true God; for neither of them is the Son, who is the One true God according to *Athanasius*, and all *Trinitarians*: For they all say, the Father is the One true God, the Son is the One true God, the Holy Ghost is



the One true God: Which is a threefold Contradiction, because there is but One true God, and one of these Persons is not the other. But if it be a Contradiction, 'tis certainly false; for every Contradiction being made up of Inconsistencies, destroys it self, and is its own Confutation.

*Cred.* "The Godhead of the Father, and of the Son, and of the Holy Ghost, is all One; the Glory equal, the Majesty co-eternal.

*Notes.* The meaning of the last Clause is, That the Glory and Majesty of the Son and Holy Spirit, is equal to the Glory and Majesty of the Father; or the Son and Holy Spirit are equally Glorious and Majestical with God the Father.

Therefore I ask, Whether the Glory and Majesty, with which the Son and Spirit are Glorious and Majestical, be the same in Number (that is, the very same) with which the Father is Glorious and Majestical; or only the same for Kind and Degree? If it be not the same in Number, then the Godhead of the Father, and of the Son, is not (as this Creed teaches) all One; and they are not one and the same God: for two Infinite and Distinct Glories and Majesties, make two Gods, and three make three Gods; as every one sees, and (to say true) the Trinitarians themselves confess. It remains therefore that, they say, the Glory and Majesty of the Son and Spirit, is the same in Number, or Numerically the same, and not for Kind and Degree only, with that of the Father: but then it follows, that the Glory and Majesty of these Persons is neither Equal nor Coeternal. Not Equal, for 'tis the same, which Equals never are: nor Coeternal, for this also plainly intimates that they are Distinct; for how Coeternal, if not Distinct? Do we say, a thing is Coeternal or Contemporary with it self? Therefore this Article doth also impugn and destroy it self. Besides, if the Glory and Majesty of the Three Persons be numerically the same, then so are all their other Attributes; from whence it follows, that there is no real Difference between the Three

Persons; and that they are only three several Names of God; which is the Heresy of the Sabellians.

In the next place this Creed teaches, that "The Father is Incomprehensible, Uncreate, Eternal, Almighty; the Son is Incomprehensible, Uncreate, Eternal, Almighty; the Holy Ghost is Incomprehensible, Uncreate, Eternal, Almighty: Also that each of these Persons by himself is God and Lord; so that the Father is God, the Son is God, and the Holy Ghost is God: yet there are not Three Gods or Lords, nor Three Incomprehensibles, nor Three Almighties, nor Three Eternals or Uncreated.

Now if in imitation of this, a Man should have a mind to say; "The Father is a Person, the Son is a Person, and the Holy Ghost is a Person, yet there are not Three Persons, but one Person. I would know, why this were not as good Grammar and Arithmetick; as when Athanasius says, the Father is God, the Son is God, the Holy Ghost is God; yet not Three Gods, but one God: or when he says, the Father Uncreated, the Son Uncreated, the Holy Ghost Uncreated, yet not Three Uncreated, but one Uncreated. And so of the rest.

Doth not a Man contradict himself, when the Term or Terms in his Negation, are the same with those in his Affirmation? If not, then it may be true, that "the Father is a Person, the Son is a Person, the Holy Ghost is a Person; yet there are not Three Persons, but one Person: For all the fault here is only this, that in the last Clause the Term Person is denied to belong to more than One, when in the first it had been affirmed of no fewer than Three. For the same reason, it must be a Contradiction to say, "The Father is God, the Son is God, the Holy Ghost is God, yet there are not three Gods, but one God: for the Term God is at last denied to belong to more than One, tho in the first it was affirmed of Three. Will they say, that in these words, there are not Three Gods, but One God? the Term God

is not denied to belong to more than One, or is not appropriated to One. If so, then *there are not Three Persons, but One Person*; and again, *there are not Three Men, but One Man*: Then (I say) these Propositions do not deny the Terms *Person* and *Man* to belong to more than One, or appropriate them to One only; which yet every Body confesses they do.

But here is an Arithmetical, as well as Grammatical Contradiction. For in saying, God the Father, God the Son, and God the Holy Ghost; yet not Three Gods, but One God: A Man first distinctly numbers Three Gods; and then in summing them up, *brutishly* says, not Three Gods, but One God.

To these things, it will perhaps be answered, That when we say, *God the Father, God the Son, and God the Holy Ghost*; or thus, *the Father is God, the Son is God, and the Holy Ghost is God*: the Term *God* is used *Personally*: but when 'tis said, *There are not Three Gods, but One God*: the Term *God* is used *Essentially*, and therefore comprehends the whole Three Persons: so that there is neither a Grammatical, nor Arithmetical Contradiction. But this Remedy is worse (if possible) than the Disease: for it owns that there are *Three Personal Gods*, though there is but *one Essential God*; and that otherways the Propositions of which we are speaking, would imply all the aforesaid Contradictions.

This Remedy, I say, is worse than the Disease. For, 1. Three Personal Gods, and one Essential God, make Four Gods; if the Essential God be not the same with the Personal Gods: and tho he is the same, yet since they are not the same with one another, but distinct, it follows, that there are Three Gods, that is, Three Personal Gods. 2. It introduces *two sorts of True Gods*; Three Personal, and One Essential. But the Christian Religion knows and owns but One True and most High God, of any sort. And I would know of the Trinitarians, whether they dare say in express words, *There are two sorts of True Gods*?

*Creed*. "For like as we are compelled by the Christian Verity, to acknowledge every Person by himself to be God and Lord, &c."

*Notes*. By the Christian Verity, I suppose are meant, the Sacred Books which contain the Christian Religion, that is, the Books of the Old and New Testaments. But do these Books, and do's that Verity *compel us* to the acknowledgment of Three Persons, each of which is by himself Supreme God and Lord, and yet all of them but One God? Doth, I say, the Holy Scripture *compel us* to this Contradictory Acknowledgment? Is there any Text alleged from Scripture, which all the Unitarians, and some or other of the most learned Trinitarians, do not easily interpret in such sense, that the Unity of God is preserved; and no more than one Person (even the God and Father of our Lord Jesus Christ) acknowledged to be God? See the History of the Unitarians. But if there is no Text of Scripture, but what is in the Opinion of some or other of their own Learned Men, fairly capable of a sense contrary to the Faith delivered in this Creed: then we are not compelled to acknowledge this Faith. And the truth is, the Contest between the Unitarians and Trinitarians is not, as is commonly thought, a *Clash of Reason with Scripture*: but it layeth here, Whether, when the Holy Scriptures may be understood as teaching only One God, or but One who is God, which agrees with the rest of Scripture, and with Natural Reason; we must notwithstanding, prefer an Interpretation of it which is absurd, and contrary to it self, to Reason, and to the rest of Scripture, such as the Trinitarian Interpretation (expressed in this Creed) appears to be? In a word, the Question only is, Whether we ought to interpret Holy Scripture when it speaks of God, according to Reason, or not; that is, like Fools, or like Wise Men?

*Creed*. "The Son is of the Father alone; not Made, nor Created, but Begotten."

*Notes*. Here, and in the next Period, Athanasius is got into his *Altitudes*, or *Profundities*, which you will. Here 'tis that the

the Ignorant think, they are taught the *Inmost Secrets* of Theological Knowledge: but *High* and *Low* are no more contrary, than the things which are here affirmed as Equal Truths.

If the Creed-maker had spoke here of the Generation of the Son by the Divine Power on the Virgin *Mary*, it would have been true, that, *the Son is neither Made, nor Created, but Begotten*: but then the first part of the Article would be false, that *the Son is of the Father alone*; for He that has a Father, and a Mother, is of *Both*. But since He speaks of the (pretended) *Eternal Generation*, the latter part of the Article is false, and inconsistent with the first part of it. Every Novice in Grammar, and proper speaking, knows, that *Begotten*, when 'tis distinguished from *Made* and *Created*, always supposes two Parents, a Mother as well as a Father: 'tis therefore a Contradiction to say, *the Son is of the Father alone, not Made, nor Created, but Begotten*; for if he is Begotten, he cannot be of the Father alone; and if He is of the Father alone, He is not Begotten, but *either Made, or Created*.

*Creed*. "The Holy Ghost is of the Father and of the Son; neither Made, nor Created, nor Begotten, but Proceeding.

*Notes*. The first fault here is, that the Holy Ghost is said to proceed from the Father, and from the Son. To which Heresy the Greek Church have ever opposed those clear words, John 15. 26. *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, He shall testify of me*.

Secondly, He saith here, that the Holy Ghost is not Begotten, but Proceeding: He adds shortly after, that *He who will be saved, must thus think of the Trinity*: Therefore surely Begotten and Proceeding differ very much, and very clearly; else 'tis an harsh Sentence, that we shall be damned if we do not conceive, besides all other unconceivable Mysteries of this Creed, that the Holy Ghost is not Begotten, but Proceeds. Yet after all, 'tis confessed by the most Learned Trinitarians,

that Begotten, and Proceeding, differ nothing at all; for they acknowledg that it is rightly said, *The Son proceeds from the Father*, and that *the Holy Ghost is generated of Both*; directly contrary to this Creed. It follows, that *Athanasius* has damned the whole World, for not distinguishing where no Distinction can be made, at least with any certainty. And perhaps this Damning Humour of his, has justly provoked some to write him, not *S. Athanasius*, but (drawing the S a little nearer) *Sathanasius*.

*Creed*. "So there is One Father, not Three Fathers; One Son, not Three Sons; One Holy Ghost, not Three Holy Ghosts.

*Notes*. In consistence with what goes before, He should have said, Two Fathers; Two Sons; and Three Holy Ghosts, or Spirits. For the Second Person is the Son of the First, and the Third proceeds (which is nothing else but is generated) from the First and Second, which makes Two Fathers, and Two Sons; and all Three of them are Holy Spirits; for the Father is an Holy Spirit, and so is the Son, no less than the Third Person. But this is not the first time in this Creed, that *Athanasius* has discover'd *He could not count*.

*Creed*. "In this Trinity, none is Afore, or After other; none is Greater, or Less than another.

*Notes*. Yet the Son himself saith, John 14. 28. *My Father is greater than I*. And for the other Clause, *None is Afore or After other*; 'tis just as true as that there is no difference at all between Afore and After. I ask, Whether the Son doth not, as He is a Son, derive both Life and Godhead from the Father? All Trinitarians grant, He do's; grounding themselves on the Nicene Creed, which expressly calls the Son, *God of God, Light of Light, very God of very God; Begotten, not Made*. But if the Father gave to the Son Life and Godhead; He must have both before he could communicate or give either of them to the Son, and consequently was Afore the Son was. No Effect is so

early

early as its Cause; for if it were, it should not have needed, nor had that for its Cause. No Proposition in *Euclid* is more certain or evident than this.

*Cred.* "The right Faith is, That we believe and confess, that our Lord Jesus Christ, the Son of God, is both God and Man.

*Notes.* Then the Lord Christ is *Two Persons*. For as He is God, He is the second Person of the (pretended) Trinity: and as He is Man (*a perfect Man*, as this Creed afterwards speaks) He is also a Person: for a Rational Soul, vitally united to an Human Body, is a Person, if there be any such thing as Person upon Earth; nay, 'tis the only thing upon Earth that is a Person. Let the *Athanasians* therefore either say, that the Lord Christ is *two Persons*; which is the Herefy of *Nestorius*, condemned in a General Council: Or, that He is *not a Man*, contrary to *1 Tim. 2. 5*: *There is One God, and One Mediator between God and Man, the Man Jesus Christ*: Or, that He is *not God*, which is the Truth.

*Cred.* "Who, altho' He be God and Man; yet He is not two, but one Christ. "One, not by Conversion of the Godhead into Flesh, but by taking of the Manhood into God: "into God: One, not by Confusion of Substance, but by Unity of Person.

*Notes.* But because these words, *One, not by conversion of the Godhead into Flesh, but by taking of the Manhood into God*; and again, *One, not by Confusion of Substance, but Unity of Person*; cannot readily be understood by themselves: the Creed-maker explains them in this following Article; *For as the Reasonable Soul and Flesh is one Man; so God and Man is one Christ*: That is, as a Soul united vitally to a Body, maketh one Person, called Man, without confounding the two Substances of Soul and Body; for the Soul remaineth what it was, and so also does the Body: So God the Son being united to a Reasonable Soul and Body, doth, together with them, make one Person, called Christ: without confounding the Substances of the Divinity

or Humanity; for the Divinity remains, without the least Change, what it was, and and so doth the Humanity, or Reasonable Soul and Body. This is the only Offer at Sense, that is to be found in this whole Creed; but so far from explicating, that it farther perplexes the difficulty of the (pretended) Incarnation; as will appear by these two Considerations.

1. In the *Personal Union* of a Soul with a Body, the Union is between two Finite Things: but in the (pretended) *Personal Union* of God to Man, and Man to God, the Union is between Finite and Infinite; which (on the Principles of the Trinitarians) is impossible. For we must either suppose, that Finite and Infinite are Commensurate, that is, Equal; which every one knows is false: or that the Finite is united but to some part of the Infinite, and is *disjoined from the rest*; which all Trinitarians deny and abhor.

You will say, If they admit neither of these, how do they shew the Possibility of the Incarnation, or Union of God to Man? They tell you, God indeed is Infinite, and every Reasonable Soul and Body (even that of Christ) is Finite; yet the whole God and whole Man are united; because, *As the whole Eternity of God doth coexist to a moment of Time; so the whole Immensity of God is in every Mathematical Point of Space*. The very Truth is, they cannot otherways defend the Incarnation, or *Personal Union* of an Infinite God to a Finite Man: but wical it must be owned, that then the Doctrines of the Trinity and Incarnation do infer, imply, and suppose all the Contradictions, that Mr. *Johnson* has objected to the Doctrine of Transubstantiation, in that little Golden Tract, so deservedly esteemed by All. His whole Book and all his Demonstrations are founded on these two Suppositions, that *a longer time doth not all of it coexist to a shorter*; nor is a *greater Extension confipated or contained in a less*, much less in a Mathematical Point. Therefore all his Book, and all that he hath so well said and argued, in the Preface concerning

cerning the Authority and Judicature of Reason in Matters of Religion, equally and effectually destroys the Doctrines of the Trinity and Transubstantiation. If the Reader would have an excellent Book, let him procure that. But Oh! were the Prefs as free for the Unitarians as 'tis for other Protestants; how easily would they make it appear, that the Follies and Contradictions so justly charged on Transubstantiation, are neither for Number, Consequence, nor Clearness, any way comparable to those implied in the *Athanasian Creed*; and that the Trinity hath the same, and no other Foundation with Transubstantiation; so that we must of necessity admit both or neither. If the Church is to interpret Scripture for us, we must admit both; but if Reason, we can admit neither, and this (I think) the Unitarians will not deny.

But secondly, In the (pretended) Incarnation or Union of God with Man, the Union cannot be *Personal*, as 'tis between the Soul and Body; it cannot, I mean, be such an Union as to make but one Person. The Union of the Soul and Body may be properly *Personal*, that is, may constitute or make one Person; because 'tis not the Union of two Persons, but only of one Person (the Soul) to a thing otherways without Life, Reason, Memory, or Free-will. The Body is but as it were the Garment of the Soul, and is wholly acted by it, and depending on it. But in the (pretended) Union of God with Man, there are two distinct and very different Lives, Reasons, Memories and Free-wills: which utterly destroys a Personal Union; for that supposes but one Life, one Reason, one Memory, one Free-will: for if these things which constitute a Person, are found more than once, there is no longer one Person, but two, and consequently no Personal Union in the sense of which we are speaking.

*Quid.* "This is the Catholick Faith; which except a Man believe faithfully, he cannot be saved.

*Notes.* By Believing, *Athanasius* doth not

mean bare Believing, but he includeth also therein *Profession*: for he saith a little before, *The right Faith is, that we Believe and Confess*, &c. So that a Man cannot be saved, unless he Believes and *Professes* as this Creed directs him.

First, For *Believing*. What if a Man cannot believe it? Are we obliged under the Penalty of the loss of Salvation, to believe it, whether we can or no? Doth God require of any Man an *Impossible Condition*, in order to Salvation?

Secondly, As for *Professing* under pain of Damnation. What if it be against a Man's Conscience to profess it? The Scripture saith, *Whatsoever is not of Faith, is Sin*: if therefore a Man professes against his Conscience, he sins; and if notwithstanding this, a Man must either profess, or be damned, then God requires *some Men* to sin in order to their Salvation: but this we are sure is false, and therefore that the Menace in the Article is vain.

And now I appeal to all Men, that have any freedom of Judgment remaining; Whether this Creed is fit to be retained in any Christian, much less Protestant and Reformed Church? Since it subverts the Foundations, not only of Christianity, but of all Religion; that is to say, of Reason and Revelation: there being no Principle in Reason and Scripture more evident, than that *God is One*; or that there is one Almighty, only-Wife and Good Person, or Father of all. If we cannot be sure of this, then Religion and Christianity are built upon Fancy only, and have no solid Foundation.

This Creed may be professed by the Roman Political Church; because it gives countenance to their Absurd Transubstantiation, and Cunning Traditions added to Scripture; as those Doctrines do to the gaining of Veneration, and consequently Dominion and Riches to their Clergy: But in a Reformed Church, where the Scripture is held to be a *complete Rule* of Faith and Manners; and also to be Clear and Plain in all



all things necessary to Salvation, even to the meanest Understanding, that reads it or hears it with Sobriety and Attention; such a Confession of Faith is (I think) intolerable, as being utterly inconsistent with those Principles, and reducing us back to the Roman Bondage.

Besides, Nothing has been or is more scandalous to Jews and Mahometans, than this Creed, the chief Article of whose Religion it is, that *there is one only God*. The Evidence of which Principle is such in Nature, as well as Scripture, that it has propagated Mahometism among greater Numbers, than at this Day own Christianity: For the sake of that one Truth, so many Nations have swallowed all the Errors and Follies of the *Alcoran*, or Book of *Mahomet*; as on the other Hand, Christianity has been rejected and detested among them, on the account of the Vulgar Christians *Three Persons, who are severally and each of them God*.

But the Mischiefs of this Creed do not stay here, it is levelled not only against the true Faith, but is also destructive of that Love and Charity, which is the Spirit and Life of Christianity; and without which,

Faith is but a *Lifeless Body*. For as if it would effectually inspire all its Believers with a Spirit of Judging, Darning, and Uncharitableness; it pronounces the Sentence of Eternal Damnation, in the Beginning, Middle and Conclusion, upon all that do not both Believe and Profess this Faith, and keep it *Whole and Undivided*; that is, upon the whole *Greek Church*, and other Churches in the *East*; and upon at least five parts of six of all that profess Christianity in the World, whose Understandings cannot possibly reach to the Sense and Coherence, which some pretend to find in this Creed.

Thus the Christian Religion is destroyed, in both the Essential Parts of it, *Faith and Love*. Hence have proceeded many and endless Controversies and Wars among Christians: and at length the more Pious and Violent, the more Deceitful and Sophistical Part, have attained a Tyrannical Domination over their Opposers; and have introduced and settled, a Christianity shall I call it, or, a *Superstition*, or a *Polity*, quite contrary to the Doctrine and Practice of our Blessed Lord, and his Apostles?

THE Notes upon the Creed of *Athanasius* have been already printed by themselves, and were received and approved by several Learned Men, both of London and in the Country. Dr. *Sherlock* has thought fit to oppose to them a large Book, in which at *Page 142*. he saith, *My Undertaking is to vindicate the Athanasian Creed, and the Doctrine of a Trinity in Unity*.

Yet in this *Vindication*, he hath given up to his Adversary, all the ancient Defences of this Creed and of the Trinity; on which his Predecessors in this Controversy were wont to insist; and has advanced in their room, an Hypothesis or Explication, never so much as named or heard of before. He pretends to save by these two words, *Self-consciousness* and *Mutual-consciousness*, all the

Difficulties of this Great Mystery; so sufficiently and evidently, that the Notion of a Trinity in Unity, is now (He saith) *as clear and easy, as that of but One God*. But this is too much for any Man to take on his bare word, or without carefully examining what He has said.

1. Concerning the Divine Substance, Nature, or Essence: for in this Question these are Equivalent Terms, both with the Vindicator, and with the Author of the Notes.

2. How doth he describe the *Three Persons*; and how is each Person *one with it self*; and how are they distinguished each from other.

3. How are they *united with one another*; and how do they All make one God.

C First;



First; Concerning the Divine Substance, or Essence, or Nature.

In his Discourses concerning the Divine Substance, or Essence; the Vindicator seems sometimes to be a perfect *Hobbiſt*, to deny all Spiritual and Immaterial Substance; or that there is any other Substance but *Matter*, or *Body*.

He ſaith (for example) at *Pag. 69.* *We can frame no Idea of Substance, but what we have from Matter. When we conceive of God as a Substance (he ſaith there) We find it impossible to conceive, how there ſhould be Three Divine Persons, without Three diſtinct Infinite Subſtances.—A Perſon and an Intelligent Subſtance are Reciprocal Terms; and therefore Three diſtinct Persons, are three diſtinct Numerical Subſtances; and one Numerical Subſtance, is but one Numerical Perſon.* He ſays, that theſe are all Carnal Reasonings, which ariſe from our conceiving of God as a Substance; of which we can have no Idea, but what is *Material*. He concludes in the ſame place, and often elſewhere, *We muſt not ſeek for any other Subſtance in God, but Infinite Power, Wiſdom and Goodneſs.* But as if he had been a little too liberal in that, he ſays, at *P. 72.* *Wiſdom and Truth are the true Nature and Eſſence (or Subſtance) of God.* He often exhorts his Reader, particularly at *P. 70.* *To ſit aſide all theſe Material Images of Eſſence and Subſtance; and to contemplate God as Eternal Truth and Wiſdom, and then the Notion of God is very plain and eaſy.* He adds, at *P. 138.* *That which has confounded this Miſtery (of the Trinity) has been the vain Endeavour of reducing it to Terms of Art, ſuch as Nature, Eſſence, Subſtance, Subſiſtence, Perſon, Hypoſtaſis, and the like.*

He preſumes to ſay, at *P. 139.* *The Fathers nicely diſtinguiſhed between Hypoſtaſis or Perſon, and Nature, or Eſſence, or Subſtance; ſaying, that there are Three Persons, and but one Nature or Eſſence, or Subſtance.* But then, when *Men* curiouſly examined the ſignification of theſe words, they found, that upon ſome account or other, they were unapplicable to this Miſtery. For what is

the Substance and Nature of God? How can Three diſtinct Persons have but one Numerical Substance? What is the diſtinction between Eſſence and Perſonality?

Now I ask, Is this to vindicate the *Athanaſian Creed*, as the Doctör undertook to do; or to ſlight and overthrow it? The chief Buſineſs of the *Athanaſian Creed*, is to diſtinguiſh between the Substance and Persons in God, to ſhow that the Persons are Three, and the Substance but One. The Vindicator could not have more effectually given up the Catholick Doctrin to the Note-maker, than by thus frequently denying, there is any real Divine Substance at all, (which is more than his Adverſary required, and than he will accept) and by ſaying, Men have unduly uſed theſe Terms by their applying them to God. The pretence of the Brief Notes is no other, but what the Vindicator (we have ſeen) often grants: that there is no difference between Substance and Perſon in God; and that therefore Three Divine Persons and One Divine Substance, is a ſenſleſs Contradiſtion.

But then 'tis as ſenſleſs to deny the Divine Substance, and to reduce the whole Notion of God to *Wiſdom and Truth*; for theſe are Properties that cannot ſubſiſt, but in ſome Substance. Nor do I think, that the Trinitarians will forgo their old Explanations, by *Persons and Subſtance*; for the Doctör's new *Wind-mills* of Self-conſciouſneſs and Mutual-conſciouſneſs. They will certainly abide by the Nicene and Athanaſian Creeds, which ſuppoſe a Real Divine Substance, in which do ſubſiſt Three Divine Persons. It will be always Hereſy with them, to deny *Homo-ouſios*, or that Chriſt is of *Like and Equal Substance* with the Father.

I muſt not diſmiſs the Conſideration of the Vindicator's Doctrin, about the Divine Substance, without noting, that his Contradiſtions to himſelf, are as frequent as his Heterodoxies. For tho he has ſpoken ſo often, ſo expreſſly, and ſo much, againſt Substance and Persons in God: yet when the *Metaphyſical*

*fical Humour* is upon him, he talks of these as of most Certain and Real Things. He says at P. 47. *The Three Persons are Three Real Substantial Beings.* And again, *The Three Persons are substantially distinct.* Now this is to say, the Three Persons are Three distinct Substances: for that is the only possible meaning of, *Three Real Substantial Beings, substantially distinct.* Thus God at last is not only a Substance, but he is Three Real distinct Substances. This was the Heresy of *Valentinus Gentilis*, that the Three Persons are *Tres Spiritus substantiali numero differentes.* I with the Vindicator better Succeeds with his Doctrine, than *Valentinus* met at Geneva and Berne. But the most pleasant of all is, that after the Vindicator had there said, *The Three Divine Persons are substantially distinct;* he immediately subjoyns, *who in one Undivided Substance.* Is it possible a Man should give so little heed to what he says in so Great and Nice a Question? He has not a *possible* Friend in the World, that will not tell him, that 'tis as much as to say, *The Persons are Three distinct Substances, and yet are but one Undivided Substance.* The first alone is Heresy, the other superadded to it, makes a gross Contradiction. But there are greater Matters, about which I must speak with the Vindicator.

Secondly; Of the Persons, their Unity, and their Distinction.

As to the Divine Persons, and the Unity or Oneness of each Person with it self, and its Distinction from the other two Persons; he says as follows.

Pag. 67. 'A Person is such a Being, as has Understanding, Will, and Power of Action.

P. 66. 'They are Three distinct and Infinite Minds.—Three Intelligent Beings.

P. 258. 'They are Three Holy Spirits.

P. 67. 'These Three Infinite Minds are distinguished just as Three Finite Created Minds are, by *Self-consciousness.*—Each Divine Person has a Self-consciousness of its

own, and knows and feels it self, as distinct from the other Divine Persons. The Father has a Self-consciousness of his own, whereby he knows and feels himself to be the Father, and not the Son or Holy Ghost; The Son feels himself to be the Son, and not the Father or Holy Ghost. The Holy Ghost feels himself to be the Holy Ghost, and not the Father or Son.

P. 104. 'The Persons are *as really* distinct, as Three Humane Persons, or Three Men are.

P. 105. 'Father, Son, and Holy Ghost are *as really* distinct Persons, as Peter, James and John.

P. 149. 'We must believe Three distinct Divine Persons, each of which is God.

P. 98. 'We must allow each Person to be a God. So also at P. 47. and elsewhere.

He not only contends each Person is God, and a God, but 'tis his Belief (in some places of his Vindication) that each Person is a most consummate and *absolutely perfect* God: For he ascribes to each of them a Personal *absolutely perfect* Wisdom, Goodness, Justice and Power. I say, a personal perfect Wisdom, &c. besides the Wisdom, Goodness, &c. common to them all by their *Mutual-consciousness.* His Words are these:

P. 81. 'There is no Contradiction, that three Infinite Minds should be *absolutely perfect*, in Wisdom, Goodness and Power; for these are Perfections that may be in more than One.

P. 84, 85. 'The Father has his own *Personal Wisdom*, and by Internal Consciousness, all the Wisdom of the Son and Holy Ghost. The Son has his own Personal Wisdom, and by the same Consciousness, the Wisdom of the Father and Holy Ghost. The Holy Ghost has his own Personal Wisdom, and all the Wisdom of the Father and Son.

At P. 78. He denies there is in God an Infinite Wisdom, Goodness, Power, &c. but only perfect Wisdom, Goodness, &c.

He acknowledges at P. 97. and frequently else-where; that if the Divine Persons

were distinct and separate Persons, they would be Three Gods: but they are, he saith, distinct, but not separate Persons: Yet he saith there, each of these Persons is *per se* *divine* singly and by himself, God, though not separately God.

P. 48. 'A Finite Spirit's Numerical Oneness can be nothing else, but every Spirit's Unity with it self, and its distinct and separate Subsistence from all other Created Spirits. And this Self-unity can be nothing else but *Self-consciousness*; or that it is conscious to its own Thoughts, Reasons, Passions, &c. which no other Finite Created Spirit is conscious to, but it self.

Let us put this remarkable Doctrine concerning the Three Divine Persons into a short Creed, and then make *Brief Notes* upon it.

*Dr. Sherlock's Creed.*

"I Believe there are Three distinct Intelligent Infinite Beings, Minds, Spirits, and Persons; distinguished just as Three Finite Created Minds or Spirits are, as really distinct as three Men, or as Peter, James and John: Each of them has a *Self-consciousness*, whereby he knows and feels himself, as really distinct from the other two Divine Persons. Also each of them has his own *absolutely perfect* (for there is no *Infinite*) Wisdom, Goodness, and Power: and by a *Mutual-consciousness*, each Person of these has the whole Wisdom, Power and Goodness of the two other Persons. Each Person has his own Understanding, Will, and Power of Action. Finally, each of these Beings, Minds, Spirits, Persons, is God, nay each of them singly by himself is a God.

This Creed is not only the Vindicator's Sense, but his very Words, which he has often repeated in his Book. Let us deliberately, and minutely consider, whether it be the Faith of Christians, or consistent with Scripture or Reason?

I believe there are Three Infinite Spirits, Minds and Beings. 'Tis the first time I ever heard so in my Life: That God is *unum summum Ens*, one Supreme Being; that he is *Animus*, *Mens*, *Spiritus*, *Intellus*, *Nos*, a Mind, a Spirit, is the Voice not only of Scripture, but the agreed Doctrine of all Christians. Let the Vindicator shew me, either in Holy Scripture, or in any Catholick Writer, that these words are used of God in the Plural Number. Do any of them, like this Doctor, call God *Animi* *Mentes*, *Intellus*, *Minds*, *Spirits*, *Beings*? Himself is the first who has dared thus to speak in express words; and the reason is, because he saw not what they all saw, that three Infinite Minds, Spirits, or Beings, are Three Gods: For if one Infinite Mind, or Spirit, is One God, Three Infinite Minds, must be Three Gods; else we cannot distinguish between One and Three; nor discern, that the Definition being multiplied, the thing defined is also multiplied.

God, saith our Saviour (at *Joh. 4. 24.*) is a Spirit. No, saith the Vindicator (at p. 258, and p. 66.) God is *Three* Spirits, Minds, or Beings; and to teach the contrary, is both *Heresy* and *Non-sense*. Before a Man bestows such Complements, he ought well to consider on whom they may reflect: for tho he thinks, that such as *Socius*, and the Note-maker deserve not, that common Humanity and good Manners be shown them; yet he should have had some regard for his Saviour.

Well; but what if Holy Mother Church be in the same Non-sense and Heresy? Mr. *Savage*, who has also written against the Brief Notes, will tell him (at p. 4. of his Answer) that the Lateran Council hath defined, that the Three Divine Persons are not *Three Beings*, but that all together they make *Unum summum Ens*, One Being. And I will tell him, that the fourth Council of Lateran often repeats it, that God is not *Aliud & Aliud*, more Beings or Things; but *Una quædam Res*, One Thing or Being. Mr. *Marlow* in his late Book concerning the Trinity, written

(as

(as should seem by the Preface) on occasion of the Brief History and Brief Notes, describeth God at p. 64. *One single Being*, he adds there, *More than one Infinite Being cannot subsist*. But it were endless to cite particular Authorities in this matter: therefore in a word, all Catechisms, Systems, Institutions of Theology, Christian Writers (and even Jews and Mahometans) that have spoken of God, do with our Saviour, define him a Spirit, one Mind, one Being; never three Spirits, three Minds, or three Beings.

I dare not ask it of the Vindicator, because he always answers according to the present Exigence only; but I would ask any other learned and sensible Man, What is the adequate Notion, or true definition of Three Gods? I make no doubt, every such Person would answer without any the least Hesitation; three Infinite Spirits, or Minds, or Intelligent Beings, are three Gods: Which is the Vindicator's Definition of one God.

But to involve himself yet more; he believes, *These Three Infinite Spirits, Minds, Beings and Persons, are distinguish'd just as Three Finite Created Minds, or Spirits are; they are as really distinct as three Men; or as Peter, James and John*. This is Polytheism, or Plurality of Gods with a witness. 'Tis as gross Polytheism, as the Greeks or Romans were ever guilty of. If a Man had asked the Greek Philosophers, suppose *Porphyrie* and *Hierocles*, What Conception we ought to have of the three great Objects of Grecian Worship, *Jupiter, Neptune, and Pluto*? They would have answered, as the Vindicator does concerning his Trinity, they are three Divine Beings, Minds, or Spirits, distinguish'd as really, and just as three Men, or as *Peter, James and John*. This was their Polytheism: not that they believ'd or worshipp'd a false God, for that was simple Idolatry, but that they distinguish'd the Divinity into three or more Minds, and Beings as really and just as they distinguish'd three Men, or as *Peter, James and John*.

The Vindicator will not be able to give a Rational and Intelligible Account, why it

should not as much be Polytheism in him to distinguish as really, and just as the Heathens did. It will not excuse him, to say, that *Jupiter, Neptune and Pluto*, were but supposed Divine Persons, but his are really Divine Persons; for granting so much to him for this time, yet to mistake the Object of their Faith and Worship, was only Idolatry; their Polytheism consisted in distinguishing the Object of Worship, the Divinity, into more Minds or Beings as really, and just as the three Men, *Peter, James and John* are distinguish'd.

Therefore the more Learned Trinitarians have been so far from saying, the three Divine Persons are distinguish'd just as *Peter, James and John*, that they never durst say, they are really distinct, but modally; something more distinguish'd, (they say) between one another, than from their common Essence; yet not really distinct. They considered that real Distinction makes Alterity and Diversity; but the Unity of God does not permit that he should be *Alter, Another*, either from Himself, or from any thing that is Himself. Since the Essence of a thing is that, by which it is what it is; whatsoever things are really distinct things, must also be essentially distinct; but now the three Divine Persons having but One Numerical Undivided Essence, by Confession of all Trinitarians; therefore they cannot be Essentially distinct, and therefore not Really, but Modally only. I suppose therefore the Vindicator's Friends will prevail with him, to abate (in his next) very much of his as really distinct, and distinguish'd just as these three Men, *Peter, James and John*.

Each of these Divine Persons has a Self-consciousness, whereby He knows and feels himself as distinct from the other two Divine Persons. This Assertion implies what he afterwards adds, that each of them has his own proper Understanding, Will, and Power of Action. Now I say, this is so great and clear an Alterity, or Diversity, that no greater can be supposed between any sort of Intelligent Beings.

God

God and his Creatures are not more truly *divers*, than by having each their own proper Understandings, Wills, and Powers of Action, and by really Being, and Knowing, and Feeling themselves as distinct from one another.

Intelligent Beings may indeed be farther *differented* by Essential Perfections, or by Degrees of Perfection in the same Nature; as Angels are *differented* from Men by Essential Perfections, and *Peter* from *John* by Degrees of Human Perfection, and God from his Creatures both by Essential Perfections, and by Degrees of those Perfections that are common to him and them: But the meer Alterity or *Diversity* of Intelligent Beings, or Minds, is no other but what the Vindicator has imputed to the Divine Persons themselves; namely that each such Being has his own Understanding, Will and Power of Action; and both *is* and *knows* himself as really distinct from all others. Persons or Spirits so distinct are as really *divers*, or are no more one another, than the Angel *Michael* is the Man *Peter*; or than *Peter* is *Charles*, the Lion in the Tower.

The Vindicator has discoursed all along so inconsequently, that I have no hopes he can advert to a Demonstration, that requires any Attention of Mind: but I cannot doubt that others of his Party will readily own, he has very much overshot himself; and that there cannot be such Alterity or *Diversity* in God, the most simple of all Beings. Can there be any thing in God as *divers* and distinct, as *Michael* and *Peter*; nay, as God and his Creatures? They will not say it; for 'tis to deny his Simplicity and Unity, and to compound him not only of several and *divers* Parts, but of *divers* and several Beings, which is too manifestly both Heterodox and Impossible. Can He be *most Simple and Uncompounded*, who is made up of three distinct Understandings, Wills, and Powers of Action; and who is constituted of three Beings, or Minds, that know and feel themselves distinct from one another, as distinct as *Michael* and *Peter*, and even as

God and his Creatures? If so, then it may also be said, that *God and his Creatures are One most Simple Uncompounded Being*. That is the next Paradox the Vindicator has to defend. As for his Mutual consciousness, I shall demonstrate in its proper place, that it does not only not heal these Breaches, but incurably widens them, because (I shall shew) 'tis so far from being, or effecting any real Unity and Simplicity, that it implieth and supposeth an Essential Diversity, and a separate Existence of the Three Persons.

*Also, each of these Persons has his own Personal absolutely perfect (for there is no Infinite) Wisdom, Power and Goodness, and by a Mutual consciousness, each of them has all the Wisdom, Power, and Goodness of the two other Persons.* This is still somewhat a clearer Explication of his Doctrine of Three God's, than any we have yet had: For since each of these Spirits, Minds, or Beings has his own Personal absolutely perfect Wisdom, Power and Goodness; and that besides the Consciousness and Sensation of the absolutely perfect Wisdom, Power, &c. of the other two; there can be nothing wanting to make each Person of them an absolutely perfect God. If there be indeed three really distinct Spirits, or Persons, each of which has his own Personal absolutely perfect Wisdom, &c. and therefore is an absolutely perfect God, I doubt whether there be a Man in the World (besides the Vindicator) who will not acknowledg upon that Supposition, that there are three really distinct and absolutely perfect Gods. But as far as he seems to be sunk in his Incogitance, I will put to him one Argument.

'Tis the most general and allowed Proof that there is but One God; because one God, or one Infinite Wisdom, Power, and Goodness, is sufficient, as sufficient as a thousand; and there cannot be in God any thing that is needless, useless, or in vain. Therefore I say, if any one of the Vindicator's Divine Spirits, Minds, Beings, or Persons, as suppose the Father has a Personal Infinite (or absolutely perfect) Wisdom, Power and Goodness, there can be no need or



occasion for any other Divine Mind, Spirit, Being, or Person; more such Minds were *needless, useless, and in vain*. And from hence it clearly follows, that the Unitarians have the *very same Evidence*, that there is but one absolutely perfect Mind, Spirit, Being and Person, and but one absolutely perfect Wisdom, Power and Goodness, that there is for but One God.

And whereas Mutual-consciousness makes the *Beginning, Middle and End* of Dr. Sberlock's Answer to the Brief Notes; I would know, of what use it can be? What Perfection can it be to any of the three Divine Persons, to be conscious to the other two, when nothing is gained by it, no Wisdom, no Power, no Goodness? For without such Mutual-consciousness, each Person has *his own Personal* absolutely perfect Wisdom, Power and Goodness. The Vindicator has found out a new Attribute in God, Mutual-consciousness, but will never be able to tell how 'tis any Perfection: Nay, it seemeth to be an Imperfection; for to know the same things over and over and over by Mutual-consciousness, which were before fully known by Self-consciousness, is the same in Knowledge, that *Tautology* is in Speech; they are both needless Repetitions, and therefore the first can no more be in God, than the other in wise Men.

At p. 78, and 79. he contends, that 'tis not well said, that God is an *infinite* Being, or Spirit, or has *Infinite* Wisdom, Justice, Power or Goodness; because no Being can know what is not to be known; no Goodness or Justice can go beyond the measure, that is, can do excessive or unjust things; no Power can do impossible things. But this is a weak Allegation, tho he proposes it with his usual Confidence and Disdain, to bear him out in this new and impious Heresy, that the Perfections of God are not Infinite. For things Unjust or Excessive are not the Objects of Goodness or Justice; and 'tis as Ridiculous as 'tis Heretical, to pretend that the Goodness and Justice of God cannot be Infinite, because He cannot do things that

are either Excessive or Unjust; for this is a chief Reason why we ascribe to God Infinite Goodness and Justice, even because he can do nothing at all that is Excessive or Unjust. I cannot doubt, but that upon second thoughts, the Vindicator himself will discern, that it was sillily urged, *The Justice of God is not Infinite, because He cannot do unjust things*. As for things not knowable and not possible, they are Nullities, and no more the Objects of Wisdom and Power, or of any other Faculty, than things Unjust are of Justice; and therefore 'tis as vainly and impertinently required, that God should know or do such things by his Infinite Wisdom and Power, as that He should do unjust things by his Infinite Justice.

But I will farther tell this Opposer of the Divine Perfections, why it is said the Goodness, Justice, Wisdom, and Power of God are each of them Infinite. It is so said, because there is in God an inexhaustible Fountain of Goodness and Justice; that is, he hath an indefectible Propensity, and an Infinite Inclination of doing always and to all that which is just and good. Altho the things he knoweth, and which he has and can do, being innumerable and without End, his Wisdom and Power are also Infinite, or without End.

Finally, *He believes each of these Beings, Minds, Spirits, Persons, is God, nay, each of them singly by himself is a God*. He grants, and says, at p. 87, and 97. That if the Divine Persons were *separate* Persons as well as distinct Persons, they were without doubt three Gods. But now are not they separate Persons, each of which is singly and by *himself* a Person, and God; for what is a separate Person, or a separate God, but he who singly and by *himself* is a Person or God? *Single, separate, and by himself*, are equivalent Terms with all Men but the Vindicator. *By himself* is the very English of the Latin *separatus*, or separate; therefore in saying here, that each Person by *himself* is God, he hath granted that each Person is *separately* God; which is the thing he all along denies and abhors,

abhors, as a giving up the Question to his Adversary.

But he says expressly, each of these Persons is a God. None of his Party ever said so; they will say each of these Persons is God, or is the God, because each of them has the Divine Essence, which is common to all three; but that each Person is a God, is without doubt an heretical Form of Speech, and necessarily introduces three Gods. For the before a Substantive, denotes the Unity of the thing spoken of, but a always supposes more things of the same kind. Thus we say the Sun, the Moon, the Earth, because there is but one Sun, one Moon, one Earth; and for the same reason we say God, or the God; but we say a Spirit, a Man, a Person, because there are more Spirits, Men, and Persons. Therefore he that says, there are three Persons, each of which is a God; or that says, the Father is a God, or the Son is a God, or the Holy Ghost is a God; such an one ( I say ) professes to believe more Gods. I appeal in this matter to all learned Men, of what Perswasion soever; and even to all who do but understand Grammar. But I must profess my wonder, that some Trinitarians in their Explications of their (supposed) Trinity, are no more careful of avoiding such open *Polytheism*, it being a Guilt next to Atheism.

Thirdly; *Of the Unity of the Persons, and how they make but one God.*

Last of all; As to the Unity of the three Divine Persons with one another, and how they all make but one God: He largely describeth it in his 4<sup>th</sup> Section, from *Page* 45, to *p.* 86. But the sum of all is this.

A Finite Spirit's Unity or Oneness with itself, is no other thing but its *Self-consciousness*, or that it knows and feels its own Thoughts, Actions, and Passions. But if either Finite or Infinite Spirits, Minds, or Persons are mutually conscious; that is, are internally and universally conscious to one anothers Thoughts, Wills, Actions, and

Passions, this maketh them to be truly and properly Numerically One Spirit; for (*p.* 49.) they are hereby as much one with each other, as every Spirit is one with himself; and (*p.* 56.) they are hereby united to each other, as every Man is to himself. To make three Spirits, or Persons numerically one, it is not enough, that one of them is perfectly conscious to all the rest: they must all of them be mutually conscious; that is, each of them perfectly conscious to all the rest. Thus God is conscious to all his Creatures, to all their Thoughts, Actions, and Passions, as fully conscious as themselves are; but they are not hereby made one with him, because they not being conscious to his Knowledge and Will, there is not a *Mutual-consciousness* between God and them. The Mutual consciousness of the three Divine Persons, is the *Perichoresis* and *Circumincession* mentioned by the Fathers and the Schools. For *Perichoresis*, or that the Father is in the Son and Spirit, and the Son in the Father and Spirit, and the Spirit in the Father and Son, is nothing else but their universal Mutual-consciousness. We ought not to entertain a gross material Idea of the *Perichoresis*, as if the three distinct Divine Persons were in one another by a mutual Contract of Parts, for they have no Parts; the only Union and *Perichoresis* of Minds and Spirits is, that they are conscious each to others Thoughts and Wills, as perfectly and inwardly as to their own. And thus also it is, that the three Divine Persons are one God; they are one God, and in one another by perfect *Mutual-consciousness*.

The Vindicator often says, that this Explication of the Trinity, maketh a Trinity in Unity as easy and intelligible as the Notion of One God, or but one who is God. But being aware that 'tis not enough that an Explication be intelligible, if it be not also the true Explication; therefore he pretends to prove this Mutual-consciousness of the Father, Son, and Spirit, from *Joh. 1. 18.* & *10. 15, 30. 38.* & *16. 14, 15. 1 Cor. 2. 10, 11.*  
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Then for the Fathers, tho they do not once name Mutual-consciousness, yet he thinketh they meant it. He alledges a few Passages out of *Gregory Nyssen* and *St. Austin*, who are all the Fathers he quotes, and his Citations are not only not to his purpose, but some of them clearly overthrow it. I shall shew him the respect, to consider what he hath said.

1. Whereas he saith, that Mutual-consciousness maketh the three Divine Spirits, to be *as truly and properly numerically one*; and *as much one, as each Spirit and every Man is one with himself*. If this were indeed true, it would as much over-do what the Vindicator expects from it, as he thinketh all former Explications are short of their Design. For the Unitarians desire no more, than that it be owned, God is as truly and properly numerically one, *as every Spirit and Man is one with himself*; for every Spirit and Man is so one with himself, as to be *but one Person*.

Had the Vindicator no way to defend the Athanasian Creed, but by running into Heresy? could he make out the Unity of the Trinity, no other way but (as the Creed speaks) *by confounding the Persons*, or by making them but one Person? I challenge him, or any other for him, to avoid this Consequence of his Doctrine. He saith in above twenty places, this Mutual-consciousness maketh the three Divine Spirits and Persons as much one with one another, as any Spirit or Man is one with himself; then say I, they are but one Person; for that is the Oneness or Unity (the only Unity) of every Spirit or Man with himself. No Spirit or Man has any other but a Personal Unity with himself.

2. Mutual-consciousness cannot be a good Explication of the (pretended) Trinity, because it will equally save the most absurd Doctrine of the Transubstantiation. For as, according to the Vindicator's Doctrine, *the Godhead*, or the One true God, is numerically One, tho there are three Infinite Persons, each of which is God, and a God; because these three Persons are mutually conscious to, or have an inward Sensation of one ano-

ther: So will a Papist say, there is but one *Body-head*, or but one Numerical Body of Christ; but in the Unity of this *Body-head* or Body, there is first the Original Body of Christ, and then abundance of *Sacred Hosts* in divers places, each of which is a true Body of Christ, and is by Mutual Sensation and Consciousness (for there is no Sensation without Consciousness) numerically one Body with the Original Body in Heaven. 'Tis true, the Body in Heaven is the Source and Fountain of the rest, as the Father is of the other Divine Persons, but they are all *substantially and numerically* one Body, by Mutual-consciousness or Sensation. And this mutual inward Sensation or Consciousness they must needs have, because they are all of them *Personally united* to one Infinite Spirit or Person, who (as all Trinitarians say) is *Whole and All* everywhere present, *Totus in toto, & totus in qualibet parte*. By this Explication or Hypothesis, all Mr. *Johnson's* Demonstrations against the Transubstantiation, are made to vanish into Smoke. All his Objections from the nature of *Time* and *Extension* are nothing; they are all saved by Mutual-consciousness of the *Hosts* with the Body in Heaven; for Dr. *Sherlock* has assured us, that Mutual-consciousness or Sensation, doth make an *Essential, Substantial and Numerical Unity* or Oneness between any number of Persons or Things. The Reason holds for *Things* as well as *Persons*, and for a thousand as well as for three.

3. If, as the Vindicator often says, Mutual-consciousness is the *only Union of Spirits or Minds*, such a Mutual-consciousness by which they are universally, or wholly, or perfectly conscious to each other; this would as much prejudice the Incarnation, or Hypostatical Union, as the Vindicator hopes it will help the Doctrine of the Trinity. The Vindicator confesses at p. 269, and 270, that the Human Nature, or Reasonable Soul of Christ, is not universally, or wholly conscious to the Divine Person of the Son; yet he says, in perhaps forty places, that a Mutual-consciousness to all one anothers Thoughts and Wills and Actions, is necessary to make an Union of Minds or Spirits. I say, it follows from these

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Premises, that the Reasonable Soul or Spirit of the Lord Christ is not united to the Divine Person of the Son. If universal-Consciousness is the *only possible Union* of Spirits, 'tis impossible there should be an Incarnation, or an Hypostatical or Personal Union of the Divine and Human Spirits in Christ.

The Vindicator seems to have been, in some measure, aware of this Objection. For in the Conclusion of his Book, when he comes to the Doctrine of the Incarnation, or Hypostatical Union, he says, "Where different Natures are united into one Person, this universal Consciousness is seated only in the Superior Nature; and in the Inferior, only so far as the Nature is capable, and as the Personal Union requires. But I will forgive the Vindicator, if he can so, escape from me.

First; If, as he says, a partial Consciousness in the Inferior Nature be sufficient to effect an Hypostatical or Personal Union, it will follow, that all pious Men are hypostatically or personally united to the Holy Ghost. For the Holy Spirit is universally conscious to all their Thoughts and Actions, and they are partially conscious to his Suggestions and Motions, and that by such an *Internal Sensation* as they are to their own Thoughts and Inclinations. They cannot discern one from the other.

Secondly; If a *Partial Consciousness* between two or more Spirits, where but one of them is universally conscious to the rest, will make them numerically one Person, or (what is the same thing) will effect an Hypostatical or Personal Union; then certainly where two or more Spirits are *universally conscious* to one another, it must much more make them numerically one Person, or effect an Hypostatical or Personal Union. From whence it will follow, that the three Divine Persons being universally conscious to one another, are numerically one Person, and are hypostatically and personally united. But this every one knows is Heresy, and contrary to the Athanasian Creed, which forbids us to confound the Persons.

Thirdly; But the truth is, a *Partial Mutual-consciousness* in one of the Spirits

(though the other be universally conscious) is not sufficient to make a Personal Union, or to make two or more Persons to be numerically one Person. The Reason is this, since universal Mutual-Consciousness is therefore said (by the Vindicator) to make more Spirits to be numerically one, because in every one of them it amounts to as much as, and is equivalent to the Self-consciousness or Self-unity of each Spirit with itself; for it makes more Spirits as conscious to one another (and therefore as numerically one) as every Spirit is to itself; from hence it necessarily follows, that a Mutual Consciousness which is not universal in both Spirits, cannot effect a Personal Union, or make them numerically one Person, because 'tis undeniable that one of these Spirits (the inferior Nature or Spirit) has not such a Mutual-consciousness with the other Spirit, as is equal to its own Self-consciousness, which makes it Self-unity.

Hitherto I have so argued, as to suppose, with the Vindicator, that such a Mutual-consciousness as he has described when 'tis universal, may have the effect he supposeth; that is, may effect a Numerical Oneness or Unity, and have only shewn, that however it has several such Heretical Consequences, that it must not be admitted by him or any other. For we have seen it maketh the three Divine Persons to be but one Person, because (he saith) it makes them as much one, as each Spirit, Person, or Man is one with himself. Also this *Hypothesis* will do as much Service to the Transubstantiation, as to the Trinity; for it will make as Substantial and Numerical an Unity between the Hosts and the Body in Heaven, as between the three Divine Spirits. Farther, it destroys the Hypostatical Union; for 'tis plain that a Partial Consciousness between the Human and Divine Spirits in the Lord Christ, cannot make a Personal Union, or make them numerically one Person, because in his Human Spirit 'tis not equal to that Self-consciousness, which the Vindicator affirms to be the Self-unity of every Intelligent Being. But now I shall prove, that,

4. Mutual Consciousness, notwithstanding the Vindicator's confident Affirmation, and frequent Repetition of it, doth not indeed make the three Divine Persons to be numerically one, or so one, as each Spirit and every Man is one with himself; nay, it neither is nor effecteth any real Unity at all. For though he is careful to suppose, that the three Persons are mutually conscious by an *internal Sensation*, and that they are conscious to all the Thoughts, Wills and Actions of one another, as each Person of them, and as every Man is internally conscious to all his own Thoughts and Actions, all which he thinketh must make them numerically one Spirit and one God; because (in his Opinion) it amounts to as much as, and is equivalent to, that Self-consciousness which is (he saith) the Self-unity of each Spirit, and every Man with himself. Tho' (I say) he is careful to suppose thus much, yet I shall mind him of a thing which will ruin his whole *Hypothesis*; even this, that the three Divine Spirits or Persons, tho' they are universally and internally conscious to one another, yet because they are not in the *same manner* conscious to one another's Thoughts and Actions, as each Spirit of them and each Man is conscious to his own Thoughts and Actions; therefore the Mutual-consciousness which he supposes they have, cannot make them numerically one Spirit, or one God. None of them is conscious to the Thoughts and Actions of the other two *as his own*, but as rising in and from the other Persons; but each of these Spirits, and every Man is conscious to his own Thoughts and Actions, as rising in and from himself, from his own Personal Understanding, Will, and Power of Action.

Let me hear the Vindicator say, that the Son (for Example) knows and feels the Thoughts and Actions of the Father and Spirit, not as the Thoughts and Actions of the Father and Spirit, but *as his own Personal Thoughts and Actions*, or as originated in his own Person; and I will allow that such Consciousness doth look somewhat like a numerical Oneness or Unity. But I will demon-

strate to him, that so to say, is both Heresy, and a Contradiction.

It is Heretical, because then the Father's Personal Action of *Generation* would be known and felt by the Son, *as the Action of the Son*; that is, the Son would know and feel that he begets himself. Also the *mutual Love* of the Father, and of the Image, or Son, whereby (as this Athanasian Doctor feigns) the Holy Spirit proceeds from them, would be known and felt by the Holy Spirit, as his own Personal Action, not as the Action of the Father and Son. Both which are Heretical when affirmed by any.

But besides, that it is Heresy, 'tis also a Contradiction: 'Tis just as much a Contradiction, as to say, that the Person and Personal Understanding of the Son, is the Person and Personal Understanding of the Father. If we confound the Persons and Personal Thoughts and Actions of the Father, Son and Spirit, we confound also their Personal Understandings, Wills, and Powers of Action. If each Person of them has his Personal Understanding, Will, and Power of Action, he has also his Personal Thoughts and Actions; and consequently, the Son cannot feel the Thoughts and Actions of the Father, *as his own Personal Thoughts and Actions*, but as the Thoughts and Actions of the Father. But if so, all Men must grant, that such Mutual-consciousness of the three Divine Persons, neither is, or effecteth a Numerical Unity, or any Unity at all. It cannot, I say, make them one Spirit, or One God, but leaves them as much three as other *separate* Spirits or Beings are. For 'tis such a Consciousness as may be, and actually is, between the most opposite contrary and separate Natures and Spirits. For all Men are after this manner conscious both to the Holy Spirit, and to the Tempter. We are conscious to the Suggestions and Motions of the first, and to the Temptations of the other, *by an internal Consciousness*; nay by such a perfect intimate Consciousness, that we do not always discern them from our own Personal Thoughts, or the Motions and Actions of our own Spirits; which is some-



what a *closer Consciousness* than the Vindicator has supposed, or dares suppose between the three Divine Persons; and yet it leaves us separate Beings and Spirits, both from the Holy Spirit, and from the Tempter.

5. If there were indeed such a thing as the Vindicator's mutual Consciousness, I do affirm, it would be so far from being, or from effecting a numerical Unity or Oneness, that it would be the very thing which would most of all prove the three (pretended) Divine Persons are numerically three Spirits and three Gods. For since, according to the Vindicator's Descriptions, each of these Spirits or Persons has his own Personal Understanding, Will and Power of Action, and his own Personal absolutely perfect Wisdom, Power and Goodness; three such Persons are so far from being one Spirit or one God, by Consciousness to each others Wisdom, Power and Goodness, that the more such Persons are mutually conscious, so much the more their *separate Existence and Divinity* is proved. For the more that any of these Spirits knows and feels of Thoughts and Actions arising in the other Spirits or Persons, and to which he is only conscious, but is not the Personal Fountain of them; the more, and more certainly, he must needs know and feel, that himself has a divers and separate Existence from them, and therefore (being an Infinite Person or Spirit) is a divers and separate God.

I challenge the Vindicator to tell me any other possible way for three Divine Persons to be assured of their separate Existence and Divinity; that is, that they are three God's, but by Mutual-consciousness, or by knowing and feeling (as he speaks) the Thoughts and Actions of one another, *not as their own*, but as the Thoughts and Actions of other Divine Spirits. How should the Father, for example, know He is a separate Spirit and God from the Son, but by knowing and feeling the Actions of the Son, not as his (the Fathers) Actions, but as the Actions and Thoughts of another Divine and Infinite Person? It was therefore a great Incogitance in the Vindicator, to urge the (pretended) Mutual-consciousness of the

three (pretended) Divine Persons, as their numerical Unity or Oneness, when it demonstrates them to be numerically three separate and divers Beings, Spirits and Gods.

Had the Vindicator said, there are three Infinite Spirits, who are mutually conscious, THEREFORE there are three Gods; all Mankind would have allowed his Consequence, as certain and self-evident from that Proposition. But to say there are three Infinite Spirits, conscious to one another, THEREFORE there is but one God; this all Men of Sense will laugh at, as a palpable Falshood. 'Tis a Contradiction in the Terms, to tell us of *One only God mutually conscious*; for in plainer English 'tis to say, *One only God conscious to, or with other Gods. Or, One only God conscious to more Gods.*

6. But the great Matter is still behind, that after all, our Blessed Saviour himself has declared, that there is not this Mutual-consciousness between the (supposed) Divine Persons, which the Vindicator has made to be the Substance of his Answer to the Brief Notes, and the Brief History. *Of that day and hour (the day and hour of the last Judgment) none knoweth, no not the Angels which are in Heaven, nor the Son, but the Father only; Mark 13. 32. Mat. 24. 36.* Here it is expressly denied, that the Son knows the time of the last Judgment, and as clearly intimated that the Father, and the Father only (therefore not the Holy Ghost, if we take the Holy Ghost for a particular Person) knows that time. Therefore, say I, the Son and Holy Ghost are not conscious to all the Knowledge, Will and Thoughts of the Father, and consequently are not Gods, or God.

To avoid this Argument, the Vindicator and his Party answer, that Christ in that Text speaks of himself, only as he is a Man, not as he is God, or a God. Well, but how shall we save the Honour of the Holy Ghost, for 'tis there also said, that the Father only knoweth that day and hour? Why, for that, the word *Father* here does not signify the Father only, but includes the Father, Son, and Holy Ghost. But when mention is made of the Father and the Son in the same Period, and they are opposed to each other, 'tis much

much that neither the Son should signify the Son, (for the Human Nature, or Christ as Man), according to the Trinitarians, is not the Son) nor the Father signify the Father, but the Father and two other Persons. If this be not to form the Scriptures to our preconceived Opinions, and not our Opinions by the Scriptures; let the Vindicator himself tell me what is? Should a Socinian distort the known sense and use of Words at this rate; what Out-cries should we have against them!

Nor was it our Saviour's manner to answer after this equivocal delusory fashion: But when the Disciples were more inquisitive than he liked of, he was not wont to shift off the matter by an Equivocation, but plainly to tell them, They asked after what 'twas not permitted to them to know. *Wilt thou at this time restore the Kingdom to Israel?* say the Disciples at *Acts 1. 6, 7.* 'Tis not for you to know, saith our Saviour. How unlike is this direct sincere Answer to that which the Trinitarians have made for him about the Day of Judgment? For their Answer runs thus; "As to the day and hour of Judgment, of which you enquire, none knoweth it, not the Angels, not the Son himself, but my Father only. But when I say the Son, that is, I my self know it not, I mean (saith he to himself) according to my Human Nature, which indeed is not the Son; and when I say, only my Father knoweth it, I mean (saith he again to himself) only my Father and my self, and the Holy Ghost. This is such an over-grown Equivocation, and Mental Reservation, as in our Town would pass for a gross Lie; but that the Vindicator and his Party have assured us, that our Saviour himself spake thus. But I do not think any sensible and honest Man will believe 'em, if he considers it twice.

'Tis thus also that they have dealt with God himself, speaking in the first Commandment; *Thou shalt have no other Gods but Me*, saith God in the words of the first Commandment. And to render this his Sovereign Revelation and Will the more awful and regarded by us, he delivered it in Thunders

that shook the Heavens and the Earth. Notwithstanding this, and tho every one knows that the Stile of Laws is plain and simple, and the words to be understood in a popular familiar Sense, because they are delivered to the meanest as well as the highest Capacities; yet have those who call themselves the Orthodox and the Catholick Party eluded this Revelation and Law, to which all the rest refer, and on which they depend, and have made room for other Gods besides him. *Thou shalt have no other Gods besides Me*; that is, (say they) Thou shalt have no other Gods but Us, no other Gods, but God the Father, God the Son, and God the Holy Ghost: Thou shalt have no other Gods, but three infinite Almighty, All-knowing Persons; whereof one is the Father, another his Son, and the third an holy Spirit distinct from both.

I persuade my self that no Man can think that so much as one Person of the six hundred thousand *Israelites* who assembled to hear God speak, did (or possibly could) understand that to be his meaning; but on the contrary, when they heard, *Thou shalt have no other Gods but Me*, they did, and their Posterity to this day do, understand it no otherways but thus, *Thou shalt never know or own more than one Divine Person, even Me who now speak to thee.* When Points of Faith are turned into Laws, we ought to be careful how we elude their plain and obvious sense by *Subtilties*; for such things will not excuse the Breach of Laws, especially of the first and chief Law, the ground of the rest, to which they all refer as their chief Design. Rather we should interpret all other dubious and disputable Scripture-Expressions by such solemn Principal and Chief Revelations and Laws. The Vindicator, 'tis said, is writing a Book to prove, that there are more Persons (the Son and Spirit) besides the Eternal God and Father of our Lord Christ, who are Gods, or God, that is, he is writing a Book against the first Commandment. And I confess, that as his Party have ordered the vulgar Editions and Translations of the Holy Bible, it will be no hard matter to alledg some very plausible Texts to such as know not the Deceits that have  
been

been used, to make some Texts of Scripture contradict others. But I challenge him before-hand, to produce but one such Proof or Text for his purpose, as is not of such *suspected Credit* and Authority in the Originals, that no prudent Man would build any thing on it, much less oppose it to the first Commandment, or is so manifestly faulty in the *English Translation*, that some of the most Learned of his own Party do reject it as no Proof; or finally, is not only *not to his purpose*, but proves what the Unitarians contend for, the Unity of God, or that *God is One*. But this was a Digression; I left off at our Saviour's words, *Of that day and hour (the day and hour of the last Judgment) none knoweth but my Father only*, which I hope were sufficiently vindicated from the Perversions of Dr. Sherlock, and others.

But let our Saviour say what he will, and as expressly as he will, the Doctor will prove against him, that there is this perfect Mutual-consciousness between Him, the Holy Spirit, and the Father.

His first Objection is from *Job. 1. 18. The only Begotten Son, which is in the Bosom of the Father, hath declared him*. To be in the Bosom of another, signifies, says the Vindicator, to be conscious to that Person's Mind, and most intimate Secrets; therefore the Son is conscious to the Father. *Ans.* But why did not the Vindicator produce some Texts to confirm this Interpretation? The truth is, the Scripture-Sense of this Phrase, *To be in the Bosom of another*, is this, *to be most dear to that Person*, as is clear from *Deut. 28. 54, 56. 2 Sam. 12. 3*. So the Sense of the objected Text is only this, The only Begotten Son, who is most dear to the Father, hath declared him, i. e. hath made known his Will and Commands in the Gospel.

He objects, *Job. 10. 15. As the Father knoweth me, so know I the Father*. *Ans.* If the Vindicator had look'd into the Critical Commentators of his own Party, he would have seen, that *to know* in this Text is *to love*. But allowing him his Sense of the words; I answer, as much is prophesied of all Christians in Gospel-times, *Jer. 31. 34. They shall*

*all know me, from the greatest to the least of them*. Nor does [as] here note Equality of Knowledge in the Son, but Likeness only; as at *Mat. 5. 48. Be ye perfect, even as your Father which is in Heaven is perfect*. Therefore the Sense is, the Father knoweth me, and I also know the Father (not by Natural or Congenit Consciousness, but) by his Revelation. See *Rev. 1. 1*.

*Joh. 10. 30. I and the Father are One*. This Oneness or In-being, saith the Vindicator, is a Mutual-consciousness and inward Sensation of each other. *Ans.* But our Saviour explains this Oneness, to be such an Unity or Oneness as is (or should be) among all Christians; which is not by Mutual-consciousness or inward Sensation, but Mutual and Inward Love of one another. *Joh. 17. 11. Father, —keep those whom thou hast given me, that they may be One as we are. Ver. 22. That they may be One, even as we are One*.

Again, he urgeth *Job. 10. 38. The Father is in me, and I in him*. The Vindicator insisteth much on this, as a clear Indication of an inward Consciousness between the Father and Son. *Ans.* But here again our Saviour has otherways explain'd himself, namely thus, that he means such an In-being as is between all Christians and the Father; an In-being by Love, and the Gift of the Spirit, on the part of the Father, and on our part, by Love, and Obedience, and Profession of the Truth: *Job. 17. 21. That they all may be One, as thou Father art in me, and I in thee, that they may be One in us. 1 Joh. 3. 24. He that keepeth his (God's) Commandments, dwelleth in Him, and he in him. 1 Joh. 3. 13. Herby we know we dwell in him, and he in us, because he hath given us of his Spirit. Ver. 15. Whosoever shall confess, that Jesus is in the Son of God, God dwelleth in him, and he in God. Ver. 16. He that dwelleth in Love, dwelleth in God, and God in him.*

*Joh. 16. 15. All things that the Father hath are mine. Ans.* See what hath been satisfactorily said to this, in the Brief History, pag. 103.

*1 Cor. 2. 10, 11. The Spirit searcheth all things, yea the deep things of God. For what Man*

*Man knoweth the things of a Man, but the Spirit of a Man, which is in him? even so the things of God knoweth no Man, but the Spirit of God. Answer.* The Emphasis lies here; that the Spirit knows the things of God, *even as the Spirit of a Man knows the things of a Man.* Now admitting that the Holy Ghost or Spirit were a Person, as many Unitarians (particularly the *Bidellians* and *Arians*) believe he is, chief of the holy Spirits or Angels, and called *the Spirit* by way of Excellence, and *the Holy Spirit*, to discriminate him from Satan, who is chief of the Wicked and Apostate Spirits or Angels. Admitting, I say, that the Holy Spirit is a Person, yet what hinders that he may *know the things of God*, that is (as appears by Ver. 9.) *the things that God has prepared for them that love him*, as fully and perfectly as the Spirit of a Man knoweth the Designs and Counsels of a Man towards other Men? Cannot God as fully reveal those *things of God* to this holy and

super-eminent Spirit, as any Man knows his own Will and Designs of Good towards others? and is it not thus, that our Saviour also is said to know the things of God? *Rev. 1. 1.*

If it be demanded, If this be all, Why is the Spirit called *the Spirit of God*? I hope the Vindicator knows, that 'tis the manner of the Hebrew Tongue to name things great in their kind, by the name of God. He may also be called *the Spirit of God*, as Prophets are in Scripture called *the Men of God*, because both one and the other *are sent by God*. And this Spirit is so much the Chief of all other Spirits, that are God's Messengers; that he is therefore sometimes called by way of Eminence and Excellence, *the Spirit of God*. So an *Arian* or *Bidellian* Unitarian would answer to the Objection from this Text. How a *Socinian* Unitarian would answer, may be seen in the Brief History, from p. 98, to p. 102.

### THE CONCLUSION.

Thus I have consider'd Dr. Sherlock's new Explication of the Doctrines of the Trinity and Incarnation by Self-consciousness and Mutual consciousness, and therein the substance and force of his Book, which he has so vainly and untruly called a *Vindication* of those Doctrines. His Book can deserve that Title in no other sense, but as 'tis a supercilious, disdainful, and peevish Answer. But for that, the Unitarians know very well, that when Learned Men rage in such a manner, that they have neither Humanity nor good Manners left, 'tis because they find themselves pinch'd: they know too, that *Omnis Renuerata est Ordinis sui Persecutor*. Those who have hitherto said (who are all that have read his Books) there is nothing considerable in Dr. Sherlock's Books, but what he either borrowed from the *Socinians*, or build upon their Foundation; such will wonder he would shew no better Reasons why he hath shifted sides. He promised at P. 21. to *examine the Brief Notes Paragraph by Paragraph*, that the Author might not complain of unfair Usage: But at p. 256, before he was got half through the Notes, he pretends to grow

*weary of the Note-maker's long Harangues* (tho the whole Notes are less than a Sheet of Paper) and so gives his Reader only so much of the Brief Notes as he fancied he could deal withal. Therefore the Author of the Notes will say, this was not only unfair, but (after a Promise) *false Usage*: Others say, the Doctor grew self-conscious, sensible of his Inability, and therefore durst not trust his Reader with those dangerous Notes, and his crude Answer to them. But where he pretended to answer, he should not have suppressed so many Periods, nor omitted to take notice of *the Reason* used, supposing it was enough if he opposed *the Doctrine*. Least of all should an Answerer of his standing and Reputation in Polemic Squabble, have quietly past by some whole Paragraphs, the most material in the Notes; or only cast a bald squeeze'd Jest at 'em.

As to the slight *Queries* which he sometimes opposes to the *Arguments* in the Notes and History, there is an Answer preparing, and almost finish'd, to every thing in his Book, to be publish'd, unless in his next he is content to own *he desires it not*. For as to the Unitarians themselves, they are upon several accounts not forward

ward to publish a farther Answer. First, they foresee, that the Vindication is not a Book, by which the Church of England, or any other Party of the Trinitarians, will abide; they look for another kind of Answer, and therefore reserve their Defences to a time and occasion that may more require them. Another Reason is, they dare trust the History and Notes with the Doctor's Answer, though he durst not trust his Answer with the Notes; only they desire the Reader to read the Notes and History as they are publish'd by them, in entire Discourses, not as they are mangled, and cut into Thongs by the Vindicator. They are confident that no discerning Man who shall read Dr. Sherlock's Vindication, and afterwards read again the Notes or History, as they are publish'd by the Unitarians, but will find himself as much troubled to untie the Gordian Knot, as if they had never read the Solutions of the Vindicator. But I will conclude with him, with only observing something to what he has, with his usual Charity and Sagacity, objected to the Hopes of Salvation in the Unitarian way.

The Note-maker had said, that, 'In these Points which have been always controverted in the Church of God, 'tis not necessary to Salvation, that a Man happen to be of the right Perswasion; 'tis sufficient if he use reasonable Diligence to be informed; if after that he mistakes, he is in no fault at all, his Error is pure Ignorance, not a culpable Ignorance; for how can it be culpable not to know that, of which a Man is ignorant after a diligent and impartial Inquiry? To this the Vindicator answers in several Pages, but all the Argument of his Answer is in these words, 'Then how comes an Atheist, a Turk, or a Jew to be in any fault? Does the Note-maker think that no Atheist, Turk, or Jew ever used reasonable Diligence? And why should not their reasonable Diligence serve their turns, as well as the reasonable Diligence of *Scinians*, and other Hereticks? — And does not the Reason he gives, extend to the whole Christian Religion, as well as to those Points that (he says) have been always controverted in the Churches of God?

To this Complement of the Vindicator, I answer. 1. I do not think Atheism ever was the abiding Sentiment of any Man, who took time to consider; and I deny that any Atheist ever used reasonable, or but tolerable Diligence to be informed. 2. As to Jews and Turks, who believe and worship the one true God, and him only; perhaps they are in a nearer Proximity to Salvation than such, as against sufficient Opportunities of a right Information, and for Worldly Interests have apostatized from the Christian Faith, to the Achanasian. 3. Those that deny the whole Christian Religion, after having known it and the Reasons of it, the Note-maker is assured whatever Diligence they may have used, they have not made (as the Notes expressly require) an *Impartial Inquiry*. They have been *biassed* by their Prejudices, or their Lusts, against the whole Christian Faith; as others (we see) are *biassed* against the most Essential Parts of it, the Unity of God, his Infinite Sapience, Goodness, Justice, and Power, his real Omnipresence, the Liberty of our Wills to Good and Evil. If the Vindicator thinks otherways, let him speak out, and plainly tell the World his Mind; that a Man may have used reasonable Diligence, and also made an *Impartial Inquiry*, and yet disbelieve the whole Christian Religion. This, I hope, may be enough to Dr. Sherlock at present.

As for Mr. Savage, who hath also written against the Brief Notes, if he had pleased to write after an intelligible manner, he seems to be a Person that might have deserved a careful Answer: But having wrapt himself up in a School-Cloud, and wrote in such trowring Metaphisicks, as are much above ordinary or unlearned Capacities; I am sensible that, with respect to the Unitarian Cause, his Book can do neither good nor hurt. However, the Unitarians thank him for his design to inform and instruct them; and they desire him not to take it amiss, if they also advise him, that the next time he writes for the Information of the *Illiterate and Vulgar*, he would write more intelligibly. For,

*Learning's Light, when held too high, goes out.*



SOME  
THOUGHTS  
UPON  
Dr. *Sherlock's* VINDICATION  
OF THE  
DOCTRINE  
OF THE  
*Holy Trinity.*

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In a LETTER.

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*The Second Edition, with Enlargements.*

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THOUGHTS

ON THE

DOCTRINE

OF THE

TRUTH

OF THE

TRUTH

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S O M E  
T H O U G H T S  
U P O N

Dr. *Sherlock's* VINDICATION, &c.

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In a L E T T E R.

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S I R,

**S**eeing you are pleased, That I should give you my Thoughts, about the Book lately set out by Dr. *Sherlock*; I am willing to comply with you therein, and to present you my Mind, with my ordinary Sincerity.

I observe, First, That it is no hard matter for a witty Man, to frame a fine close System, altogether free from Contradiction or false Reasoning. Metaphysicks do plentifully afford all sorts of Contrivances; and let a Man have never so little soundness of Mind, yet it's an easy thing for him to write in such a probable way, as is fit to dazzle the Reader. *Plato's* Philosophy being fruitful of Ideas and Abstractions, has been the first Womb, out of which such Methods have issued. The Sophisms of *Aristotle* did prevail afterwards; and at last our Modern Divines have been of opinion, that *Cartesius's* Subtilties afforded the fittest means of freeing themselves from all the Incumbrances of their

Mystery. So true it is, that the Sense Men have of Religion, depends in a great measure upon the Genius of the Philosophical Sect which they have embraced. Our Author has taken this last course, and I confess, his Scheme appear'd to me prettily contriv'd: But then it's not enough to frame a Close, but a well-grounded System. Divines are bound to lay a Foundation in Revelation; there it was therefore that I expected the Doctor, and there it is that I have fully discovered his Weakness.

The two Places of Scripture, which he brings in (*pag. 51.*) to prove the essential Unity of Father and Son, are these, *I and the Father are One: and the Father is in Me, and I am in him*, John 10. 30, 38. He assures us, that Christ spoke them in a sense of *Unity of Essence, and Nature*; and he pretends that the Jews took them in that very Sense, as he expresseth it (*pag. 165.*) *The Jews understood him to mean, that he was the Son of God by*

Nature, and charged him with Blasphemy for making himself God. And pag. 240. *Christ declared, I and my Father are One, which the Jews understood, (and they did not mistake him in it) was to make himself God.* But how comes it that the Doctor has not perceived, that between those two Passages which he cites, which are not at a great distance from one another, there is a Third which invalidates all his Proofs, and overthrows the curious Philosophical Structure, which he pretends to build up? I mean the 35th and 36th Verses of the same Chapter, set down precisely between those two Citations, where Christ most exactly explains to the Jews, in what sense he had asserted, that he was one with his Father, or which is all one, after what manner he was God. *If he called them Gods, unto whom the Word of God came, and the Scripture cannot be broken: Say ye of him, whom the Father has sanctified, and sent into the World, Thou blasphemest, because I said, I am the Son of God?* He does not say, I, whom the Father has begotten from all Eternity, of his own Substance, as he should have said, according to the Author's Mind: But I, whom the Father has sanctified. Which plainly shews, that when he said he was the Son of God, his meaning was, that he was so only in a sense of Consecration and of Mission, and consequently that his Unity with the Father is not an Essential and Natural Unity, as the Author pretends, but a meer Moral and Relative Unity, which consists in the Equality of Works, nor of Essence, which is absolutely incommunicable. God imparts his Holiness to the Faithful, whom he makes thereby *Partakers of his Divine Nature.* He hath imparted to Prophets and Kings his Authority, Knowledge and Power, as Christ says here: *Why can't he then impart to his Messiah, the King of Kings, and the Prince of Prophets, all his Vertues and all his Glory, in a more intimate Manner, and in a more eminent Degree, without Measure (as the Scripture hath it, John 3. 34.) and as much as a Man is capable of receiving from the Liberality and Almightiness of him, by whom he is sanctified*

and exalted? Different Degrees make no Alteration in the Nature and Possibility of a Thing: and that Supreme Degree of Power and Glory, which was imparted to Christ, and is called in Scripture *the Fullness of the Godhead*, is the true Reason of his being styled God.

Thus the Divinity of Christ is the same, not in Degree, but in Kind, with the Divinity of other Gods, whom God has sanctified, that is to say, an imparted or communicated Divinity; seeing They and Christ are such, because the Supreme God hath sanctified and sent them into the World, that is, furnish'd them with Ability and Authority to act in his Name publicly among Men. Christ therefore explained himself most clearly, shewing to the Jews the Ground and Foundation of his Divinity. In effect, the only thing he was to prove against them, was, That he had not made himself equal to God in a blasphemous Sense, by usurping any thing from God, belonging to his Essence or Attributes; but acknowledg'd, that he had his Divinity only from the Liberality, and Union of him who is the Source of it; so that he was not the Son of God by a Communication of Essence; but of Gifts. The Comparison, which he makes of himself with other Messengers of God, does not hinder him from being such in a more Excellent Degree than the other, whom the Scripture dignifies with that Title. On the contrary, it does suppose it, as if he had said, *How much more am I such? I, I say, who am the greatest and the noblest of the Lord's Anointed ones, if it be true that I am the Messiah, as I do prove my self to be by the Works, which I do in the Name of my Father which sent me.* But at the same time, this Comparison plainly shews, that he calls himself God, or the Son of God, upon the same Grounds that the others are styled Gods by the Scripture, viz. because the Father hath sanctified him.

I come now more particularly to the matter in hand. The Author says, that those Words, *I and the Father are One*, are to be understood of an *Unity of Essence and Nature*; that Christ spoke them in that sense, and

and that the Jews put such an Interpretation upon them : yet all the Divines that are on his side, when they are to explain this place, *Say ye that I Blaspheme*, &c. say, that the Jews stood in no need of being taught all that Christ was, but that it was sufficient for them to know, that he was the Son of God, in a manner Authorized by their Law, and suitable to their Capacities : So it is understood by the Learned Bishop of *Chichester* : (The Witnesses.) *Christ*, says he, *justifies himself by a Reason, which signifies no more, but that he called himself the Christ, the Anointed of God. — And there was no need he should say any thing of the Divine Nature that was in him.* Therefore I argue thus ; If there was no need for the Jews to know, that Christ was the Son of God by Nature, why did he immediately before declare, that he and the Father are One by an Unity of Nature ? Why did he teach that Fundamental Truth, that he is of the same Essence with the Father, Supreme God as the Father ? Was it not that they might understand what he taught them ? And when they had understood him, why does he draw them off from their Understanding, by bringing in a Sense of Union and Sanctification, instead of a Sense of Nature, that is to say, a Socinian Sense instead of an Orthodox ? If they took his Word in a Sense of Nature, does he not deceive them by substituting another, which is as remote from it, as Earth is from Heaven ? Or rather does he not deceive them by leaping from one thing to another, by running into equivocal Terms to avoid their Fury, by telling them that this Term of *Son of God*, which he had at first insinuated in a Sense of Nature, may admit of another Sense, less capable of exasperating them, viz. A figurative Sense, a Sense of Consecration ? Because Christ's Hour was not yet come, as *Trinitarians* speak, or that it was not time to reveal that great Mystery, was it better to overthrow a good Sense, and the right Impression caused by the first Words, than to be stoned ? As if Christ had no other means of escaping from the Jews, than to prevaricate by disowning

a Capital Truth, which he had advanced, and had been rightly understood. He who came to lay down his Life to bear witness to the Truth, shall he act against his Father's Intent, and the Duties of his Designation, by preferring his Life at the cost of Truth ?

I know that our Blessed Saviour delivers his Doctrine in profound Wisdom, having regard to the Circumstances of Place, Time and Persons. However there is a vast difference between the delivering of a Doctrine in a prudent and wise Manner, and the disowning of a Truth, when it has been once delivered ; or (which comes to the same) the taking away of a true and genuine Impression, made by some words suitable to the Intent of him that speaks, to put into its room a new Sense, which neither the Hearer nor the Teacher had at first thought of. In a word, the Doctor cannot alledge this Reason taken from a prudent Dispensation, seeing among his Proofs he brings in the 38 Verse, which follows this : wherein Christ, as he thinks, comes again to the Sense of Nature. But how can this be, if he had before prudently desisted from it, being contented with the Sense of Sanctification, as more suitable to their Needs ? The Orthodox (as they call themselves) can no ways escape, if Christ made use of this latter Reason, taken from his Sanctification, to avoid the Fury of the Jews : He hath at the same time given away the former, taken from the Eternal Generation, which had so much exasperated them against him ; or else it had been to no purpose, if teaching the latter, which did appease them, he had been willing they should have believed the former, which did exasperate them. No, no, but it is as if he had said, *Why do ye stone me ?* I did not mean that I was the Son of God by Nature, as you do fancy, but only by Sanctification and by Union, which is no way contrary to your Law, nor Blasphemy, as the former would be. Is it not as if he had said, that he was the *Son of God* only in such a sense as is not Blasphemy according to their Law ? that is, that he is such only in a Sense exclu-

sive.



sive to all other that should make him liable to stoning?

I should think this Passage written with the very Finger of Truth, to be unanswerable, were it not that I know the Orthodox are wont to darken the most bright Light, at the cost of Sincerity and good Sense, and make no Scruple of the grossest Contradictions and Absurdities, so they may but cast Dust in the Eyes of simple Men.

Now any one may see that I might argue against the Second Proof made use of by the Author, as I have done against the First: the Passage I am explaining affording me the same Reasons against either of them, seeing it stands between them, and casts its Light both upon the foregoing and the following Verses. But the Intelligent Reader may do it himself, with the help of these Observations. Calvin's solid and penetrating Wit did so well perceive the strength of these Reflections, that he asserts (*See his Comment upon the Place.*) that the Fathers had erroneously made use of those words against the *Arians*, *I and the Father are one*, so far was he from spying therein any Unity of Essence. I have proved that the Doctor does also use them cursorily, and consequently the other Passages, which he alledges for the confirmation of this, *viz.* That the Word was with God; that it was in the Bosom of the Father, &c. ought to be explained with respect to this express Declaration of the Saviour of the World himself. So that if he said he was the Son of God, it is, because the Father had sanctified and sent him into the World, as other Persons are likewise called Gods, to whom the Divine Word or Commission has come, but in a far different Proportion. Therefore I would have the Author to know, that since this Passage contains in a most clear and exact way, the true Foundation upon which is grounded the Title of *Son of God*, which Christ ascribes to himself; I may lawfully make use of it to explain any other Passage, wherein Christ is stiled *God*, or *Son of God*, unless he can prove that such a Sense cannot be applied to them, without a Contradiction, or bring another Reason, upon

which the Title of *Son of God* is also expressly grounded; as for example, the Eternal Generation. But all the Passages of the Gospel which contain a Reason, why Christ is called the *Son of God*, and wherein the very term of Generation is made use of, are of the same Nature with this, containing only Reasons of the same kind; for they are all taken from the Economy and Ministry of Christ: Some from his Conception by the Holy Ghost; the other from his Resurrection and Exaltation, but none at all from his Eternal Generation.

The Title of *Son of God* is in Scripture grounded upon these Five Things: Two that are taken from his Twofold Birth, the One out of the Womb of the Virgin, by the operation of the Holy Ghost, *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee*: Therefore also that Holy Thing which shall be born of thee, shall be called the Son of God. *Luke 1. 35.* The other out of the Womb of the Earth, by virtue of his Resurrection, *And we declare unto you glad Tidings, how that the Promise which was made unto the Fathers, God hath fulfilled the same, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.* *Acts 13. 32, 33.* These two Things make him undoubtedly the Natural Son of God, his only begotten Son, his proper or own Son: He alone being born of a Virgin by the Holy Ghost: He alone being the First-born from the Dead. Thus the Title of Son of God is bestowed upon him after an incommunicable way. The Three other Grounds of Christ's Sonship, are drawn from his Offices. The First; Because he is that Prophet, *whom the Father hath sanctified and sent into the World*, with an extraordinary Commission, and an unction without Measure; for the Holy Ghost descended upon him, and there came a Voice from Heaven, saying, *This is my beloved Son, &c.* *Mat. 3. last.* The Second; Because he is the Great High-Priest, immediately called to that Office by God himself, who said unto him, *Thou art my Son, this Day have I begotten thee,*

John, Heb. 1. 5. And the Third, Because he is the King, whom God hath exalted to a Supreme Power, both in Heaven and Earth, directing to him the same Speech, *Thou art my Son*, &c. Heb. 1. 5. which makes him the Son of God by way of Excellence, or Pre-eminence above all the other Prophets, Priests and Kings. The Scripture does expressly afford us all these Grounds of Christ's Divinity, and in the very Places, wherein the Holy Ghost intends to explain himself, and to let us know, why God dignifies Christ with the Name and Title of his Son. They are not meer Words, but Expositions and Comments upon the other places, the sense of which is not so clear and obvious. They are such Reasons as fill up the Idea of the Terms, where Christ is called the *only begotten Son of God*, his *beloved Son*, and his *own Son*. If there be any other which ascribe to him the same Honour in a Sense of an Eternal Generation, and say, that he is such, because the Father has begotten him from all Eternity of his own Substance, let them produce them, and shew; 1. That such a Generation is therein expressly contained. 2. That it is the Basis of that glorious Title of God, or Son of God, bestowed upon Christ. Till therefore the Doctor brings new Reason of another kind, taken from the Eternal Generation, upon which, as upon a solid Foundation, the Title of Son of God is clearly grounded, and with as much evidence, as it is upon the places above mentioned; till then, I say, I may lawfully determine the Sense of those naked and simple Expressions controverted amongst us, by the sense of those Passages, wherein our Question is determined. What indeed is this Conception, this Sanctification, this Resurrection, this heavenly Instalment and Exaltation, which made him to be the Son of God? Is all this an Eternal Generation? Shall we understand by *to Day*, Eternity, and not this very time, this Day, of his second Birth and of his Coronation?

Let us endeavour to make this Author sensible of this Difficulty, which perhaps he has

perceived already. The Question now controverted amongst us, viz. in what Sense Christ is God, was formerly agitated in his Presence. The Jews his Adversaries asserted, as our Orthodox do, that he had made himself God by Nature, and the Doctor assures us that they mistook not Christ's meaning. However it does plainly appear that Christ refutes this Accusation; that he clears himself of the Blasphemy, wherewith the Jews and the Doctor charge him, and plainly asserts that he told them he was the Son of God in a like Sense only as others sent by God are, whom the Scripture dignifies with the Title of Gods. Here is the Controversy determined in behalf of the Doctor's Adversaries. Here consequently the Jews are convinced of being Calumniators, and the Doctor of being mistaken as well as they. Indeed Christ thuns to stile himself God, tho it follows from his Reasoning that he has right to such a Title. He is contented to stile himself the Son of God. And hereupon, I think, is grounded Lactantius's Observation, wherein, speaking of Christ, he says, (lib. 4. c. 14.) *Nunquam seipse Deum dixit, quia non servasset fidem, si missus ut Deos tollerret, & unum assereret, induceret alium præter unum.* 'He never stiled himself God, because ' he should not have perform'd his Trust, if ' being sent to take away Gods, and to assert ' that there is but one, he should have introduced another besides one. When the Jews, offended at the Doctrine of Christ, objected against him, *How can this Man give us his Flesh to eat?* Supposing that Christ had returned them this Answer, *How? by offering it to your Faith:* then the Dispute would be decided in the behalf of the Reformed Churches. Thus it stands here. The Jews, scandalized, break out into this Objection, *How? Thou being a Man, makest thy self God?* Christ answers, *How? Because the Father has sanctified me, as the other Gods mentioned in your Law.* The Question therefore is decided in the behalf of the Unitarians.

But this is not all, the Unitarians, or Socinians, do not only rely upon clear Passages, wherein their Conclusions are plainly contained,

tained, but upon the Analogy of Faith, I mean the Primitive Facts and Doctrines set down in the Creed of the Apostles, which ought to fix by their own Evidence the Sense of those remote Doctrines, where Truth is not so obvious, nor so often repeated. Those Primitive Facts shew forth that unalterable Faith, which is liable neither to Dispute nor Change, and is stiled by *Tertullian*, *Regula Fidei immobilis & inreformabilis*; an unmoveable and unalterable Rule of Faith: and by *Vincentius Lincentis*, *Quod semper, quod ubique, quod ab omnibus creditum est*; That which has been believed in all times, every where, and by all Men. Take away those unvariable Objects, there remains nothing but Uncertainty and Confusion: Moral Things being capable of receiving infinite different Interpretations, and both Human and Divine Speech being susceptible of a thousand possible and probable Senses, unless Reason and the Primitive Objects of Revelation restrain them to a fixt Sense, whereby our Ideas may be determined to some undeniable matter, that no rational Dispute can overthrow. Those Primitive Facts are the Birth, the Life, the Death, the Resurrection and Ascension of Christ, whereby we are taught that Christ was a Man like unto us in all things, Sin only excepted, which Facts are an unmoveable Foundation, according to which we ought to examin the other parts of the Revelation, not by Metaphysical Distinctions of Essence, Persons and Natures, which the Holy Ghost never thought of, but by reasons of Dispensation and Oeconomy, which teach us that he, who was a Man like unto us, has had, through his Obedience, the Supream Dignity of Son of God conferr'd upon him, God having made him Lord and Christ; yea, *Deus illum fecit Deum*, says *St. Ambrose de fid. ad Gratian*. not as the Author is pleased to say, that God has only declared thereby that he was his Son by an Eternal Generation. The Scripture can admit of no such Sense, when it says, (*See the Greek and English Margin*) that Christ was determined the Son of God in Power, by the Resurrection from the Dead. And more expressly yet, when it does affirm, that

upon the account of his Sufferings, *God has highly exalted him, and given him a Name above every Name*. The Sense, which the Author puts upon it, would deprive Christ of all the Glory of his Vertue and his Obedience: whereas the Sense of the Scripture consists in ascribing to his Sufferings the Ground and Foundation of his Exaltation.

Now after so particulariz'd a History of the Birth, Life, Death, Resurrection and Ascension of the *Messias*; after so constant and well known Facts: Who would think that some Expressions by the by, should have made us mistake him, who is the Subject of this History, for the Supream God? We have in this imitated the Jews, who finding it a hard task to reconcile the Sufferings of the *Messias* with the Glory ascribed to him by the Prophets, have contrived two *Messiahs*, one the Son of *David*, a glorious Conqueror; the other the Son of *Joseph*, afflicted and miserable. Thus we being not willing to reconcile Christ's Humiliation with his glorious Exaltation, had rather fancy two Natures, or rather two Persons in Christ, than to admit of a Sense delivered by the sacred Scripture it self, which calls them Gods, whom God exalts to a Supream Dignity; especially when such an Exaltation is immediately conferr'd. We chuse rather to renounce common Sense and Reason, and to fly to incomprehensible Metaphysics, than to interpret Expressions relating to Dispensation according to Primitive Truths, and Historical Terms; which are the Main of the Gospel, and ought to fix the Sense of all the rest.

Shall my Faith depend upon *Plato's* Ideas, *Aristotle's* Subtilties, *Cartesius* his self and mutual Consciousness, and Metaphysical Abstractions, more unintelligible to poor Mortal Men than the Tongue of Angels? Alas! If the School-Men who teach me to say in my familiar Catechism, that there are Three Persons in one Numerical Essence, had been pleased to teach me on the contrary, that there are Three Essences in one Numerical Person, I could have liked this latter as well

as the former, and should cry *Mystery*, and devoutly admire what I could not understand. Again, Shall my Faith be the Whirlwind of all the Niceties of Grammar, and over-rash Criticism, that has nothing of certainty in it self? No, no, my Faith has no other Foundation, but those unvariable Truths, which are inspired by the Holy Ghost, and offer themselves to the Eyes of any that can but read, without reasoning, and Criticism, and in all sorts of Versions; no other Foundation but those undeniable Facts, which the Sacred Writers have seen and heard, and are not tyed to the Method used by those that relate them. The Holy Ghost has affected neither Hebraism nor Grecism, neither improper nor figurative Speech, but the Expressions have depended upon the choice of the Writers, and internal Circumstances, the Native Countrey, Genius, Education, Studies, &c. of the Pen-Men; or External, as Time, Places, Persons, with whom they discourse, &c. All these are liable to Variations, but the main Thing and the Body of the Essential Doctrines, is liable to no such Variety. The Word of God does not consist in meer Words, the Things chiefly are inspired, not so much the Terms, wherein Men do, to no purpose, seek for Mysteries. The Apostles have oftentimes cited but the Sense of the Old Testament-Scriptures, without any scruple for the Words. The Fathers did so too, when they cited the New-Testament. That Science of Words is a meer Jewish Superstition, followed by the *Valentinians* and such other *Gnosticks*. Hence it was they found so many Secrets, which the latter Christians did canonize as Capital Doctrines. I do not question, but the most part of the various Readings that are in our Bibles, rise from the Ancient Copies, their not having that Spirit of Cabal. They did not trouble themselves about the nice Distinction between these Words, *Christ*, *Lord*, *God*; which they often confounded, and which are now adays the occasion of so many Disputes; because they took them for Synonymous,

not foreseeing that time should come, when Men would build great Mysteries upon a Word, to the great prejudice of the Genius of the Gospel, and the Primitive Objects spread throughout it, which ought to fix a Sense to all the rest. They are charged with Malice, or Negligence. That may be. But it's probable enough, they did not also affect Distinctions in Words which they thought indifferent. Had the Evangelical Knowledge its stress in the Words, Translations should become meerly insignificant and useless, because they would overthrow the whole Mystery. That is so true, that those who have contrived certain Words to express their Mysteries, do always keep them in their Original Majesty, being most of them Greek or Latin, and most barbarous in our vulgar Tongues, as *Consubstantial*, *Hypostatical*, &c. Yea the very same Words were look'd upon as Strangers in their Native Countrey; for the Ancient Greeks did hardly agree about the Signification of the Word *Hypostasis*, which makes it the more recommendable to our Orthodox. The ambiguous Signification of this Word making it very fit for the Mystery, that is, to express a thing utterly inexplicable, and incomprehensible. They distrust Scripture-Expressions, which the Hereticks will obstinately retain: *Hereticks*, says a Modern Author, *have much more Reason to mistrust the Human and Cabalistical Terms, which the Orthodox bring in with such a Tyranny.* St. Jerome mistrusted them in a Letter to Pope Damasus, *Non sufficit sensus*, says he, *ipsum nomen efflagrant, quia nescio quid veneni in Syllabis later*, — And *quia vocabula non ediscimus, Hæretici judicamur*. 'The Sense is not sufficient, they exact of us the very Words; (they force them upon us) because I know not what Venome lies hid under cover of the Syllables; — And because we do not learn Words, we are accounted Hereticks. But the Confession of St. Austin seems to me the most ingenuous that can be, (*De Trin.* l. 5. c. 9.) *Cum queritur quid Tres? Magna prorsus inopia humanum laborat*

*inquit, dictum est tamen Tres Personae, non ut illud discernatur, sed ut taceatur :* ' When Men ask, says he, what is meant by Three ? all humane Speech comes too short of it ; yet we have ventured to say Three Persons, not that we should say that, but that we may not be silent. He is surely in the right, it were too shameful a Silence. Stout-hearted Divines must never hold their peace, let them rather utter extravagant Words ; they pay nothing for them, and yet they'll serve turn for the People. Hence it is that the Ancients, who were wiser than we, made up their Creed either only of undeniable Facts of God the Creator, and of the *Messias*, born, dead, risen, &c. or of Primitive and unalterable Doctrines of Remission of Sins, of the Resurrection of the Body, &c. Compare with this Christian Simplicity, our Confessions of Faith encreased to an infinite Bulk, and the Philosophical and Cabalistical Creed of *Athanasius*, which may serve the turn of a full Dictionary for Theological Gibberish. Read the Creed of the Apostles ; every thing therein is agreeable to the Gospel, and breaths the Simplicity which is in Christ. Read the Creed of the pretended *Athanasius*. ' The Catholic Faith (says he) is this, That we worship One God in Trinity, and Trinity in Unity ; neither confounding the Persons, nor dividing the Substance. And so he goes on in the same tune, in a train of Burdens, which indeed might be look'd upon as a Song, with greater reason than that of the Nicene Creed, *God of God, Light of Light*, which *Calvin* calls *Cantilenam*, a little Song. Good God ! Is it possible, that so strange a Composition should be look'd upon as the Foundation of Christianity ?

But such Terms, say they, are made use of to fix the sense of Scripture, and to distinguish Hereticks. Very well. But with such Arms a Papist will be able to defend the most monstrous Opinions. Do but distinguish Two Natures in the Person of Christ, he will also distinguish Two Manners of being in Christ's Body : a Sacramental

Being, and a Natural Being ; and with such a Distinction, as with an impenetrable Shield, he will repel all the Darts shot against him. It is an easy thing to defend an absurd Opinion, with a more absurd Distinction. What will not Error do, when it gets such a licence ? Certainly as Metaphysicks are but rash Reasonings, which go beyond the Limits prescribed by God to the Objects of Reason : So the Confessions of Faith, which are puffed up with Metaphysical Terms, are nothing else but a Debauch'd Faith, which launches beyond the just Limits, which God has set to its Objects. All the Mysteries which are spoken of in so splendid a way, are of this Nature. They are the Wandrings of an unruly and over-curious Fancy, which launches out from the Foundation of Religion, contained in the Primitive Objects of the Gospel, to search in every Word of the Revelation, such Secrets as God never put there ; finding every-where cunning Mysteries, as if Religion did consist in Cabals and Subtilties. You'll say, it is an incomprehensible Mystery to our Finite Minds. You say so indeed ; so will a Papist say of his pretended Mystery, and they will both of them have me to submit my Faith and my Reason. But it's ridiculous to require of me that I should submit such things as I am sure of, to a Revelation which is controverted. Do but yield the *Self* and *Mutual Consciousness* of the Doctor to a Papist, and the Shift of Mysteries, it will be no hard matter for him to prove that a Million of Bodies are but one Body. With the help of such a Method, a Pagan will easily clear himself of the charge of *Polytheism*. *Jupiter, Pluto, and Neptune* will be Three by Self-Consciousness, and will be but One by Mutual Consciousness. *Minerva, Venus, &c.* will be nothing else but the Vertues of that Supreme and Infinite God. The one will be his Wisdom, the other his Love, &c. by this Maxime of the Author, that, *What are Faculties in us, are Persons in God*, pag. 189. So that what he said about Socinianism, pag. 252. will be found more suitable to his Orthodoxy, than,



ie justifies Polytheism, and excuses both Pagan and Popish Idolatry.

The Socinians are accused of Subtily : this appears to me very strange. The high and unintelligible Notions of the Orthodox are accounted sacred Mysteries ; but Socinians do no sooner reduce all things to common Sense and the Primitive Doctrines of the Gospel, but it's look'd upon as Subtiley, violent and unnatural Explications. To insist upon the Creed of the Apostles, wherein are contained the first Facts, and such Facts as are not above the reach of any Man, is accounted Subtiley. What will then become of those refined Metaphysics, Essence, Nature, Persons, Modes, Consubstantialities, Hypostases, Self and Mutual-Consciousness ; and of that Learning consisting in meer Words, whereof the Vulgar has no Idea, and which the Doctors themselves utter without understanding them ? His *Questiunculae*, (says Erasmus in his Notes upon the First Chapter of the first Epistle to Timothy) *atque rerum omnium fugacissima conterritur, cum pleraque sint ejus generis ut doctissimi versentur quam sciunt, & illucile querantur, temere definiuntur.* Brevi tempus est, & arduum est negotium agere vere Christianum. — *Os consecrationis est Evangelio, & nihil crepat nisi Averroem & Aristotelem* (add to it, & Cartesianum.) — *Neque minus peccant qui nobis objiciunt James Cabalisticos & Talmudicos.* In these little Questions our Age, of all things the most fleeting, is consumed, when as most of them are of that kind, that it's more learning to be ignorant of them than to know them ; that they are ridiculously enquired into, and rashly defined. The Time is short, and it's a difficult matter to be truly Christian. — Our Mouth is consecrated to the Gospel, and we crake nothing but Averroes and Aristotle (I may add also Cartesianus) — Neither are they less faulty, who present us with Cabalistical and Talmudick Smoak. Grotius in his 6th Book *De Veritate Relig. Christi.* speaking of Constantine's Age, and those that followed after, says, *Sicut olim Arbori vitæ prelatæ Arbor scientiæ maxima dederat mala, ita tunc quoque curiosa*

*Eruditio pietati ambigua, & ex Religione Ars facta.* Cui deinde consequens fuit, ut ad exemplum eorum qui Turrim Babyloniam edificabant, affectatio temeraria rerum sublimium, dissimulatio locationes & discordiam pareret. Quibus plebs conspectis, sepe nescia quo se verteret, culpam in Sacras Literas rejecit, easque tanquam venenatas cepit fugere, Religio autem passim non in mentis puritate, sed — in studia flagrans simul electarum partium collocari cepit, tandemque evincit ut multi sint Christiani nomine, re paucissimi. As of old the Tree of Knowledg, preferr'd before the Tree of Life, brought upon us the greatest Evils : so then also curious Learning esteem'd more than Piety, and Religion being made an Art, did the same. For the Consequence of that was, that after the Example of those, that built the Tower of Babel, a rash affectation of Sublime Things brought forth differing Speeches and Discord : which the common People beholding, and not knowing which way to turn themselves, laid the fault upon the Holy Scriptures, and began to avoid them as pernicious ; and Religion every where began to be placed not in the Purity of the Mind, but — in flaming Zeal for the Parties they had once chosen ; so at length it came to pass there were many Christians in name, but in reality very few. In effect, by the means of Mystery, Divines have made Religion a very difficult thing, that is, an Art, which Christians are not able to understand, (*Ex Religione Ars facta*, says Grotius.) Thereby they raised themselves above common Christians, and are made necessary to the People, improving that Art to their own Benefit. If Religion were easy and without any incumbrance, every one should be Doctor to himself. Christianity is by that means nothing else but the Religion of Learned Men, and of the most subtle and refined Philosophers. Those are esteem'd the most excellent Christians, who believe most Mysteries. Men will by no means have a Religion of a Level, which neither ascends into Heaven, nor descends into the Deep, and whose whole Mystery is nigh us, in the Faith of the Heart

and in the Confession of the Mouth: *If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart that God has raised him from the Dead, thou shalt be saved*, Rom. 10. 9.

I know very well why they fancy the Socinians to be subtle Men it is: because they oppose that vain Learning, which has been introduced into the most popular Catechisms, and unto which most Men are inured. They oppose Prejudices, a corrupt and dark Tradition, an inveterate Custom of judging of all things by Human Authority, which are the only Principles whereby we understand Scripture, since the time the God of this World has blinded our Understandings with the Smoak of a Cabalistical Talmud, a crude Scholastick Divinity, and an arrogant and uncertain Criticism. The Dirty Spring which has afforded this false Learning is the *Gnosticism*, which boasted of great Mysteries, but of no Holy Practices. They were the first Hereticks, who made Perfection to consist in High Knowledge, and have heaped up Trinity upon Trinity; (*Vid. Concil. Bracar. 1. Art. 2.*) Men, it seems, are afraid of the low Estate and Sufferings of Christ, and think to shun these Reproaches made unto us by the Jews, by making him the Supreme God. Thus they destroy his Union, they take away from him his real Title of Christ, to bestow upon him an imaginary One. He has been made God by the Hand of the Father, who crowned his Virtue and his Obedience with that excellent and glorious Name: and they will have him to be imaginarily such by the Hands of Men, by a Title, which is not the Reward of his Sufferings. If it has been lawful for the *Homosians* to fancy a Christ or a Son of God, who did exist before him who was born of the Virgin Mary, without thinking of contradicting the Articles of the Creed, *I believe in Jesus Christ the only begotten Son of God, who was conceived by the Holy Ghost, born of the Virgin Mary, &c. and sits at the right Hand of God*: which is the most excellent way, whereby a Man may be called the Son of God. Why shan't the *Papists* be allowed to contrive a Christ 1600 years after him that was born

of a Virgin, who is born of a Morsel of Bread, conceived and formed by the words of a Priest, without any design of contradicting the same Article? Indeed it is an easier thing to make a Christ of a Morsel of Bread, than the Supreme God of a Man. If the one distinguishes the Natures, the other will distinguish the Manner of existing: both of them will make use of Metaphysics, and by the help of such Theological Instruments, each one will free himself from Difficulties, and it shall not be known which of them gets the better. In effect, each one will avoid the most pressing Arguments, by contriving a Distinction more absurd than the very Opinion which he maintains, one Absurdity helping another; or by finding out a new Sense of the Authority brought against him; for every Divine can easily shew, that the places objected against him, are capable of a Sense, which is not contrary to him. One may easily see how convenient the Machin of probable Senses is, which our Divines bring into their Disputes: what an easy thing it is for them to free themselves from pressing Difficulties, and make new Overtures with those famous Keys, of Transposition of Words or Clauses, Errors of Copies, various Readings, various Meanings of the same Word, Punctuation, taking away or adding of the Negative Particle, Allusion to Customs, Considerations of the Matter in Hand, Exaggeration, Interrogation, Parenthesis, Literal Sense, Figurative Sense, want of Exactness in the Sacred Writers, Prudence in concealing some things or in complying with some Opinions prevailing in their Times, condescension to *Pagans* or *Jews*, using such Ideas as prevailed in such a Religion, Prejudication in the Hearers, Answers suitable to their Needs rather than to their Queries, Compendious Expressions, Phraseology of that Time, the Author's Nation and Native Countrey, Parallel Passages, Precepts peculiar to the Apostles, Advices to Perfection, Censures against certain Hereticks, the Circumstances of the Subject, the Scope of the Author, what goes before and what follows, the Barrenness

renness of the *Hebrew* Tongue, and consequently its Ambiguity, its particular Idioms, the various Senses of the same Verb in different Conjugations, the want of certain ways of Expression used in other Tongues, the Sublime and Metaphorical Expressions most frequent in the Oriental Languages, the Imitation of the Hebrew Idiom in the Lxx Version, and in the Original Text of the New Testament, Greek of the Synagogue, and such like Keys of Solution very fit to eternize Disputes. I do not deny but such Means may be fit to find out the Truth, but it's only when controverted Truths are thereby brought to the Primitive and Undeniable Truths: that is to say, when care is taken that every thing be referred to the Analogy of Faith, to the Rule of Faith contained in the Creed of the Universal Church: then it is very proper to make use of them. Whereas it is a Source of Error, to use them in relation to a System; and to the particular Opinion of the Party wherein one finds himself engaged, which every one calls the Analogy of Faith; yet it is nothing but that particular Tradition, which we will not allow in the Church of *Rome*. So that the *Socinians* only, who refer every thing to the Primitive Truths, and to Undeniable Facts, may make use of those Keys of Solution. Because having Light on this first Foundation whereon to fix their Foot, they must needs make a good use of their Criticism; having, I say, this Primitive Truth on their side, that there is but One God, Creator of Heaven and Earth, and at the same time a Circumstantiated History of the Birth, Death, and Resurrection of Christ, which, as all do confess, is an undeniable Proof that he was a Man.

These two Principles being once acknowledged by Rational Men, who have a distinct Idea of the Nature of these two Beings, God and Man, they must of necessity fix upon this Ground the Sense of all other Truths, which seem to contradict this avowed Truth, and expound them in a Sense of Morality and of Dispensation, not in an Abstract and Metaphysical Sense of Nature, Person, Es-

sence, Hypostasis, Generation, Procession, Relation, Numerical and Specifical Unity, and such like, which every one admires, crying Mystery! Mystery! but no Man understands. This is a Privilege, which we make use of against the *Papists*. Whilst they bring in the Letter, *This is my Body; My Flesh is Meat indeed*, &c. they run themselves to no purpose into long Criticisms about the Words *Body* and *Flesh*. They wander notwithstanding their long Reasonings, and make an ill use of those Means fit to find out a true Interpretation; because we shew that there is against them this undeniable Fact, that Christ took Bread, gave Bread; and this Primitive and Unmoveable Truth, that Christ ascended into Heaven. Thus it stands with the *Doctors* and the *Socinians*: They will shew him, that he can make no use either of the Letter of Scripture, or the Means of Solution allowed in a lawful Dispute, without wandering most pitifully; because there stands in his way this Primitive Truth, that *there is but One God*, and this Fact acknowledged by all, that *Christ was conceived by the Holy Ghost, and born of the Virgin Mary*. He can by no means make use of such Methods, if he departs never so little from those first Foundations of the Christian Religion: but in referring every thing thereunto, he may. Otherwise he must fly to Metaphysics; but after all Pretences, the Metaphysical Sense is unknown to Scripture. All the Knowledge, which the Scripture affords us concerning God, is merely Moral and Relative to us, but no ways Metaphysical; for in that respect God being incomprehensible, he cannot be revealed. So that whatever we know concerning the Divine Perfections, is Moral, and has a Relation to us, viz. that his Power has created us; that his Goodness is communicated to us, as unto his Creatures; that his Justice inflicts Punishment upon the Guilty, and Protects the Innocent; that his Mercy forgives them that Repent, especially through Christ under the Gospel; that the same Power that gives us Life and preserves it, will be able to restore

it again, when we have lost it in his Service; that his Wisdom knows how to conduct all sorts of Means, in order to the Salvation of those that love him, &c.

For example, I have a clear and distinct Idea, that nothing can escape his Hands, that nothing can steal out of his Sight. This Idea is sufficient to settle my Faith in respect to his Omniscience, and his Omnipresence. But to know whether there is an Immensity of Essence or of Operation, these are Metaphysics out of my reach, and are no Helps to the settling of my Confidence and Trust in him. Therefore it is that Revelation does not speak precisely about this. Thus it is with the Unity of God. I have but a Moral, Natural or Popular Idea of this Unity, as much as One is opposite to Many; and thereby I understand an Idea, which is the same among all Men, to whom the Commandment of worshipping One God has been delivered: The Lawgiver having given no Laws that ought to be taken in a Metaphysical Sense, which depends upon a heated Imagination, and varies according to the Humours, the Condition, the Climate, the Sect of Philosophy, and the Prejudications of Men. According to the Style of Laws, which is commonly simple and easy, by God we understand a Divine and Supreme Person, one Numerical Being and Spirit, having the same Notion of that Unity, which we have of an Angel, a Man, a King, &c. The Jews being used to the Notion of the word God; if Christ and his Apostles had changed it, without warning them of it, by taking this word in a Sense unknown to the Jewish Nation, understanding in a Metaphysical way by God, *Three Beings*, and *Three Minds*, as the Doctor does: They should have imposed upon them by such an Equivocation, which all of a sudden changes the Natural Idea, which the Law afforded them of the Unity of God, unto a Metaphysical Idea, whereby *Aristotle* himself might have been deceived: that Change being of such a Nature, that there is no Law, and never to plain and positive, but its Force and Authority might be thereby eluded.

But, say they, the Scripture speaks of Christ as if he were the Supreme God, ascribing to him his Names, his Works, and his Perfections. I answer, that God in his Revelations supposes that we have some common Notions, which are derived either from Nature, or from a general Tradition, whereby we come to a distinct Idea of God, and of his Creatures, as much as we are concerned therein in order to our Civil or Religious Life. We know in that respect, what is a Spirit, a Body, One, and Many. This being supposed, the Scripture sometimes runs it self into figurative Expressions, which it would undoubtedly avoid, were it not that it supposes us to have sufficient Knowledge to rectify them, and bring them to a Rational Sense, suitable to the Nature of the things in question. So that we cannot stumble at the Letter of those Expressions, but by making an ill use of our Senses, Reason and Conscience. Therefore God will have us to be attentive to his Word, and to examine it with a sincere Heart, and a discerning Mind, and free from Prejudices. As for instance, Scripture says that Christians are *Partakers of the Divine Nature*; had it said so much of Christ, viz. That the Father had communicated to, or made him *Partaker of his Divine Nature*, what matter of Triumph should not this be for the Trinitarians? What could they say more positive for Consubstantiality, and for the Foundation of the Distinction, Nature and Persons? Yet, suppose it had done so, I take it as matter of fact, that the Evangelical History would afford us as many good Reasons to rectify that Expression in relation to our Saviour, as our Senses and Reason do afford us to bring it to a fit and reasonable Sense in relation to Christians Partakers of the Divine Promise. Thus the Scripture does not stick to attribute unto God, Hands, Eyes, Bowels, and a Thousand such Things, as would induce us to believe that he is Corporeal, did we not know either by the Idea which we have of the most perfect Being, or by some other plain and simple Expressions of Reve.

Revelation, that God is a Spirit. For of two Expressions of Scripture, we are obliged to take in a literal Sense, that which suits best our Natural Knowledge; and to look upon as Figurative, that which is contrary to those Notions, being understood in a literal Sense. Thus the Scripture calls the Eucharistical Bread *the Body of Christ*, Magistrates, Angels, and the Messiah God; because it supposes that we may easily put a good Sense upon these Denominations. First, by some clear Passages of the Revelation, which teach us that Christ's Body is in Heaven; that God is One; that the *Messiah* is a Man like unto us, whom, upon the account of his Obedience, God has raised to a Divine Authority: so giving us the Reason and Ground of that Denomination, which is taken, not from his Nature, but from his Obedience and his Offices. Secondly, By the Knowledge, with which he endowed us at our Creation, to make us capable of knowing and worshipping Him, whereby we judge distinctly what is Bread, a humane Body, a God, a Man, &c. For this Natural Revelation continues still, and is the Foundation of all other. When God said to the Israelites, *The Lord thy God is One Lord, and him only shalt thou serve*, if thereby God meant One in Essence, and Three in Persons, his Laws should be more obscure than the Oracles of the False Gods. The Style of the Laws (as I said before) is Simple, Natural, and Popular, and they call One God, *One*, in the same sense as we commonly say, an Angel, a Man; for there is a certain Language common to all Mankind, and certain Notions known to all Nations, which are like a Foundation to the Expressions of the Gospel, of the Law, and of all sorts of Revelation. What is then to be done with Men, who are so foolish as to make of all Absurdities so many Mysteries? of a Man a Supreme God? of a bit of Bread Christ? being not willing to make use of their Senses, Reason, and Primitive Faith, *I believe in God*, &c. Such Men are incurable; for God has afforded no Remedy for their Cure. *Privatio nullum remedium posuit*

*Dicitur*; God has appointed no Remedy for wilful Obstinacy.

It ought to be confessed, Sir, that it would be a very easy thing to find out in Scripture the whole Will of God, as much as we are concerned therein, would we but read it with Humility and Respect, helped with our common Knowledge, free from Prejudices, and laying aside that Learning falsely so called. Would we, I say, read it as we read the Proclamations of our Kings; regarding only their Will, without philosophizing or criticizing upon the Words contained in them; being persuaded that God spake as we commonly speak; and that whatever Hebraism or Grecism there is in his Word; yet he has cast over it a certain Universal Intelligence, common to all Nations that are endowed with Speech, and grounded upon the common Notices of our Senses and Reason; which is presently perceived by any Rational and Unprejudiced Man, tho' he have no skill either in Greek or in Latin. Take away Prejudices, and give way to common Sense and Reason, which God does always suppose in all his Revelations; and then what can be for instance more easily refused, than the monstrous Opinion of Transubstantiation, which makes up the Capital Belief of the Church of Rome? When I give way to my Senses in an ordinary course, without preventing them by the false Conceptions of my Mind: if any Body tell me by shewing the King's Picture, *Here's the King*, my Eyes see it is the King's Picture which they shew me; my Ears are determined by my Eyes to the true meaning of those Words. So that *here's the King* will never produce in my Mind the Idea of the very Person of the King originally and really present. Thus in a Sense of Religion and of Morality, when I hear Christ say, *This is my Body*, shewing me the Sacrament and Memorial of his Body, and at the very same time that my Ears hear these Words, *This is my Body*, my Eyes see it is the Image of Christ's Body, which he offers me in a Holy and Consecrated Bread, to celebrate the Memory of his Death; and my Eyes testify to me that

that



that this Bread remains Bread still, even after the Divine Consecration : then undoubtedly my Ears determined by my Eyes to the true Sense of the Words, *This is my Body*, will in no wise produce in my Mind the Idea of a Corporeal and Natural Body of Christ. But they will say, Faith ought to produce it, seeing Christ said so. I answer ; I can have no Faith, but it must be grounded either upon my Senses, or the sight of a Miracle, or the hearing of the Word of God. Now there is no Miracle here, seeing my Eyes discover to me no miraculous Change of the Bread into the Body of Christ. On the contrary, they see Bread still : but a Miracle consists in shewing me, that that which was before true and proper Bread, is become now a true and proper Humane Body ; or else it is a Miracle without a Miracle, a Mystery without a Mystery. Neither is there any hearing of the Word of God, seeing the hearing of those Words, *This is my Body*, when their Sense is indeterminate, is not yet the hearing of the Word of God, but only when their Sense is fixt and determinate. And it is so only, when my Eyes cause me to reflect that I hear some Words concerning Bread : then the hearing of those Words, *This is my Body*, (whereby could be meant the real Body of Christ, if my Eyes saw his true Body offered to me,) do now produce in my Mind only the Idea of the Figure of his Body. Because my Eyes do see that those Words are only spoken of a Sacramental Bread, as those Words, *This is the King*, (whereby could be meant the Person of the King, if I saw they were spoken of the King himself) are determined by my Eyes to mean only the Picture of the King, because I see they are spoken of a Picture.

Thus in like manner, these words of Christ, *Destroy this Temple*, might be meant of the Temple of Jerusalem, as the Jews maliciously interpreted them, if Christ had shewed the Temple with his Finger in speaking those Words ; and ones Ears should be necessarily determined by ones Eyes to such a Sense. But if Christ speaking those Words, touched his own Body

with his Finger, one could understand by his Words nothing else but the Temple of his Body, seeing our Ears would be determined by our Eyes to such a Figurative Sense. Whoever has no regard to this natural Rule of Language, is a false Witness against Truth, as the Jews were against Christ.

Let us apply this Observation to the Matter in Hand. As often as the Gospel takes notice of Christ-Man as a God, this word God, which by it self should carry to my Mind the Idea or Notion of the Supreme God, does carry always to it but the Idea of a Man, whom God has endowed with his communicable Perfections, and raised to a Supreme Power : Because the Primitive Facts of the Gospel compel me to understand by this Word, not God himself, but his visible Image, which the Apostles have seen with their Eyes, and handled with their Hands. For Instance, as it seems Natural to the Reformed Churches, to explain these Words, *This Bread is my Body*, by these, *This Bread is the Image and Figure of my Body* ; methinks 'tis no less obvious to the Socinians to explain this Passage of St. John's Gospel, *The Word was God*, by these words, *The Word was the express Image of God*. To contest the Parity of both these Explications would be a great Injustice. Thus when Thomas says, *My Lord and my God* : in these Words the Term God must be taken in a Sense determined by the Eyes and the Hands of that Apostle, who had then thrust his Hand into the Side of our Saviour ; whereby I am taught that he speaks of a Man raised from the Dead, and therefore made God by the Power of his Resurrection. Theodorus of Mopsuestia puts another Sense upon these Words, observing however the same Rule. Thus he says in his Comment upon St. John, *Thomas quidem quum sic credidisset, Dominus meus & Deus meus dixit: non ipsum Dominum & Deum dicens (non enim Resurrectionis scientia docebat, & Deum esse qui resurrexit,) sed quasi pro miraculo Facto Deum collaudat.* Thomas having thus believed, said, ' my Lord and my God, not saying that the ' Lord Christ was God, (for the knowledge ' of the Resurrection did not teach him that

' he

‘ he who was raised was God, ) but he praises God as it were for a miraculous Work. Indeed the knowledge of the Resurrection does not teach that a Man, who dies, and is raised from the Dead, is the Supream God, who created Heaven and Earth. So true it is that a Fact which I see, and a Thing which I touch, ought to prevail over a Word in order to the Determination of those Words, *My Lord and my God*. Thus when Christ says, *Before Abraham was, I am*: this Expression might induce me to believe, that Christ means a natural manner of Being; were it not that my Ears are determined by my Eyes to excite in my Mind the Idea of quite another Existence, since he who speaks thus, is not yet Fifty Years Old, as the *Jews* observed. Thus the *Jews* might have perceived, had they been willing to hear him patiently, and for their Instruction: but they seek to oppose him, and tell him, *Thou hast seen Abraham*, which indeed should be understood of a Corporeal and Natural Sight: Whereas he had said, that *Abraham had seen him*, or rather *his Day*; which could only mean a Moral and Spiritual View. His meaning was, that he was *before Abraham* in the same manner as *Abraham had seen him*, viz. in the Divine Promise, he being the promised and destinated *Messias*. For Faith is a Demonstration and View of things, that are not seen, but are present by Promise. And thereupon the *Jews*, who waited for a Pretence, make as if they did not understand him, and take up Stones to cast at him. A true Image (to say so by the way) of all Persecutors, who put a wrong Sense upon the best things; and of sturche Bigots, who understand every thing amiss, and testify against the Truth: and that is sufficient to make one be pursued, condemned, and burnt. I could go on, Sir, in such a way, through the Explication of other controverted Passages, especially on the First of *John*: but I hear the Doctor is about a Second Volume, intending to refute the *Socinians* by Scripture, and in a more direct way than he has done: Therefore I expect him, and will not prevent him.

As for Tradition, I do declare beforehand, that if it can be proved, that the Church has been Catholick in Charity as well as in Faith, I admit heartily of such a Tradition. The Orthodox, who will have every one think what they themselves think, should be ashamed to say, that the Church in all Ages, and the Oecumenical Councils held the same Belief, and condemned the contrary. I will not insist upon the Falshood of this Assertion, which has been acknowledged by several Learned Men; but I answer in a Word, that when every one shall enjoy the Liberty of examining and speaking what he thinks, without endangering his Reputation, his Estate, his Employments, and his Life: then I will confess that this Prejudication about Multitude may be well-grounded. But since such a Liberty has never been allowed, and the Secular Arm, the Inquisition, the Croisado's, and the Penal Laws have endeavoured to settle and preserve the Faith, as far as we are acquainted with it by the Histories of past Ages, and of our Own; I am so far from being moved by such an Argument, that I am inspir'd with a just Indignation against those who dare to use it. Faith and Tradition have thus been forced upon Men, and they are so at this Day, not only by Violence, but by a constrained and unnatural Instruction. For they insert into Catechisms and Liturgies ( which Children read before Scripture ) some Metaphysical Scraps to express certain Opinions, which excite such Ideas, as no Rational Man would ever come at by reading the Scripture. For the Natural Impression made by the Apostles Creed, offereth not to wise and unprejudic'd Men, the Sense of the Comments, which are at this Day added to it by a forc'd Instruction: But such an Instruction, though strange and unnatural, becomes so natural by a long use, that the most simple Explications of the Word of God are presently

sently accounted New and Unnatural; when they depart never so little from that unlucky Prejudice. Oh! Strange Blindness! Men ought not to call such an Explication unnatural, as does not stick to the Letter in its strict Sense; the Letter being capable of a Figurative Sense, or of any other that is not so obvious: But they ought to style so an Explication, which has no regard to the Circumstances of the Text, the Nature of the Matter in Hand, the Genius and Spirit of the Revelation, the Primitive and Undeniable Doctrines, and what is certain in the Facts mention'd in Scripture, and in the Principles of Natural Notions. Whilst Protestants will not follow so sure and infallible Guides, they will continue divided from one another by reason of a Thousand Disputes, which keep at a distance several honest Men, and lay themselves open to their Adversaries the Papists.

All the Explications of Scripture made use of by the several Sects of Protestants, who look upon it as the Rule of their Faith, *Lutherans, Calvinists, Socinians*, &c. make at most but probable Senses, until they use those Keys of Solution above mentioned, in relation to the First Truths contained in the Scripture. For the probable Senses are not sufficient to settle our Faith; we want a certain and undeniable Sense. We challenge the Doctor to afford us any such, but by explaining the Scripture, either by the help of an infallible Tradition or Judge, if he has any such; or in respect to the Primitive and unmoveable Doctrines. Now according to this last Method, the Divinity of Christ is not so much as probable in a Sense of Nature; whereas the Sense of Union and Office is altogether necessary. The way therefore to put an end to our Quarrels, is to reduce all things to some certain Foundations, upon which we may rely in examining the rest. Simple Christians

may stick to those Primitive Objects, which are the only necessary Things; and Divines may make use of them as a most infallible Rule of Faith, to seek for all the other less necessary, and remote Truths. The Necessity of this Maxime does appear by the Uncertainty and Incumbrance of all our Disputes, especially of this; wherein it's an easy thing to shew, that according to this way of arguing by the Sole Letter of the Scripture, and the Metaphysical Reasonings, which set at naught the most certain Principles of our Natural Light, under pretence of Mystery: according to this Method, I say, may be proved, (in as plausible a way as the Trinity is proved,) the most absurd and extravagant Belief of the Corporal Presence.

Now, Sir, for the right understanding of my way of Reasoning, you will be pleas'd to remember what I told you more than once; that I have no share in those Factions, which most pitifully tear in pieces Christianity; that I am neither a *Papist*, nor a *Lutheran*, nor a *Calvinist*, nor a *Socinian*, &c. I am a Christian I thank God. I side only with Truth, and take shelter in the Bosom of that Catholick Church, which stands independently upon any thing that goes under the Name of a Party. I mean, that I do not give up my Faith to those particular Confessions of Faith, which every Sect endeavours to enlarge to an Infinite Bulk. I resolve my System into the Creed of the Universal Church, which by reason of its Antiquity, but especially of the Authority of its Doctrines, is rightly call'd the Apostles Creed, and admitted of all Christians, notwithstanding their implacable Harreds and Divisions. The Learned Dr. *Meggot*, in a Sermon preached before the King and Queen on *Rom. 12. 5.* believes that such a Faith is sufficient, in order to Salvation, if accompanied with a Good

Good and Holy Life. ' All the *Credenda*, ' says he, that the Ancient Church required ' of them she admitted to her Communion ' for some Ages, was only an Acknowledg- ' ment of the Articles of the Creed we ' call the Apostles, and prest no more on ' them; and though all Churches since ' have added others, some more, some ' less, it appears by their not judging one ' another, about receiving or not re- ' ceiving them, this is not so much from ' any Opinion they have of the Absolute ' Necessity of holding those Articles, as of ' the Absolute Necessity of preserving ' Peace among their own Members, who ' were like to make disturbance about ' them. And again; ' Our Contentions, ' says he, are not about the great vital ' Truths of Christianity, whereunto we ' have all attained, but some additional ' Notions, which if they should be true, ' our Consciences tell us, Men may be ' sav'd, though they don't believe. Thus ' far the Doctor. In effect one may dispute ' about those *Additional Notions*, *Sacra fide* ' *qua Christiani sumus*, as St. *Augustin* says. I ' should transcribe the Doctor's whole Ser- ' mon, if I would set down all that he says ' in the behalf of this Principle. To this ' Doctor we may joyn Dr. *Sherlock* himself, ' who speaks of the Church of *England* ' thus; (*The Knowledge of Christ*, p. 95.) ' I ' admire, says he, the Wisdom and the ' Honesty of our Church, which in her ' Publick Catechism hath been careful to ' prevent the Cheats and Delusions of ' Fancy; feeds her Children with whol- ' som and substantial Food; has taught ' them a Religion without Art and Sub- ' tility; — hath taught them the Apo- ' stles Creed, which contains those Great ' and Essential Articles of Religion, which ' are the necessary Principles of Action, ' — without filling their Heads with No- ' tions and Artificial Theories of Religion, ' which serve only to make them giddy ' with a vain conceit of Knowledge, to

' talk ill, and to live worse. I am a Pro- ' testant upon such Terms, and heartily em- ' brace the Communion of the Church of ' *England*, independently upon any Faction ' whatsoever. And sure enough 'tis not a- ' gainst her I do write, but only against the ' Doctor's *Three Gods*, and his New Impo- ' sition of believing *Self* and *Mutual Conscien-* ' *ness* in order to be saved. On the contra- ' ry, I do chearfully congratulate that Church, ' forasmuch as the Doctor did not find in ' her simple and wise Catechism, (which ' he justly commends) the Artificial Theo- ' ries, and New Devices of his *Self* and *Mu-* ' *tual Consciences*, whereby he not only makes ' Children giddy, but moreover troubles the ' Brains of the most steady Doctors.

The Rule of my Faith therefore is the ' Holy Scripture, and (which is all one) the ' Tradition which is contained in the Apo- ' stles Creed, which is the Universal Creed ' of the Christian Church. This Symbol is ' sufficient: as to other Points, wherewith ' it is encreased, 'tis the Iniquity of the ' Age which makes them necessary. If the ' Protestant Church has the Power to force ' upon me the Expositions she gives of those ' Two Rules of my Faith, how much more ' will the Church of *Rome* lay claim to the ' same Right? Let them tell me therefore, ' which of those Two Churches is the Trustee ' of such Expositions? The Protestant Church ' pretends, that the Sense which She gives ' to the Scripture on the Mystery of the ' Trinity, is of an Apostolical Tradition and ' unquestionable Evidence, which I ought to ' submit to. The Church of *Rome* lays the ' same claim concerning the Exposition of ' the Mystery of the Eucharist, and main- ' tains that the Protestants are bound to re- ' ceive it at her hand. Who shall decide ' the Question? Let then the pretended He- ' reticks alone, or agree first between your ' selves upon the Point. The Doctor con- ' fesses himself (*in the Vindication of Dr. Stil-* ' *lingfleet*, pag. 279.) that the Apostles Creed

is little else than the Explication of the Form of Baptism, what we are to believe of God the Father, what of God the Son, and what of the Holy Ghost. Now if the Creed is the Explication of the Form of Baptism, and contains what we are to believe of the Father, *viz.* that he is the Maker of Heaven and Earth; and of the Son, *viz.* that he was born of a Virgin by the Holy Ghost, &c. we ought then to keep to the Primitive and Old Explication of Scripture. And therefore what need is it, to explain that Exposition by a New Exposition contained in the Creed of *Nice*? And this by a Third, contained in the Creed of *Constantinople*? And then by a Fourth, contained in the *Athanasian Creed*? and so infinitely. There were one *Cerinthus*, and other Hereticks, when the Apostles Creed was composed, be it never so old, and therefore the same necessity of expounding the *Eternal Generation*, the *Consubstantiality* and *Hypostasis* then: and yet it clearly appears, that the Creed does not condemn any, but those who held that *Jesus* was a meer Man, born of *Mary* by *Joseph sensu carnali*. And the *Consubstantiality*, which it establisheth, is, that *Jesus* is Consubstantial to Men according to his Birth of the *Virgin*, and Consubstantial to God according to his Conception of the *Holy Ghost*, whereby the Father has in some manner communicated his Essence to him. Since *Consubstantial* is so much in Vogue now adays, here's a very Ancient and Evangelical One, here's the great Mystery of the Christian Religion; a *Messias* born of a *Virgin* by the Power of the *Holy Ghost*, having no other Father but God himself. This is a wonderful Mystery full of Astonishment. Nothing can be conceived more glorious for the Religion and its Author. Such has been in all times the Faith of the People, I mean the Faith of the Apostolical Creed. As to the Creed of *Nice* or *Athanasius*, it was the Faith of those who spoke *Platonick* or *Ptolemaick* Philosophy: but which

never descended to simple Christians, except perhaps by the means of Blind and implicit Faith. They were both conveyed to us, the One by a Natural Tradition; the Other by a violent One. However there is no reason to look for the Faith of former Ages in the Philosophical Writings of the Fathers: 'tis rather the Scholastick Divinity of those Times. We must look for the common Faith of that Primitive Church in the People themselves; and then indeed we shall find it such as Divine Providence did preserve it in the Apostles Creed. Thus Christ as sent by his Father, his Promises, and his Precepts make up the whole of the Gospel; *For this is Life Eternal, to know Thee the only true God, and Jesus Christ whom thou hast sent.* This Abridgment of the Christian Faith contains the whole Mystery of Salvation, and all the main Truths, without which I could not obey the Precepts, nor hope for the Rewards.

The Ancient and Modern *Donatists*, who monopolize Salvation, including it in their Sole Party, are for that very reason *Hereticks*, *Schismaticks*, and excluded out of the Catholick Church. It's to no purpose that the Doctor says, we too much sacrifice to our Reason, because we will have no such Mysteries, as go under so fine a Title, because they are full of Absurdities. Let him say himself, if it be not to build ones Religion (I will not say upon Reason, but) upon the Fancy and Wanderings of Mens Minds, when we make it depend upon our weak Reasonings, and uncertain Consequences. As for us, we acknowledg no other Foundation of Faith, than the Primitive Facts and Truths of the Gospel, which are of such an Evidence and Certainty, as no rational Men can deny. Whereas the Orthodox, who swell Religion and Confessions of Faith, have no other Prop of their Faith, and consequently of their Salvation, than Human Reasonings, distracted Metaphysics,



taphysicks, and bold Criticism: Means that have not been able, ever since they were put in practice, to fix the sense of one single Passage. On the contrary, they have hitherto bereav'd us of well received and undoubted Senses. We must therefore take Scripture for the only Rule of our Faith, and admit its Primitive Truths with a clear and distinct Belief. But, as to the Truths less necessary, implicit Faith is sufficient: that is to say, they must be received with such a Disposition of Mind, as fits us to believe them explicitly, as soon as they appear clearly; and we ought to be fully convinced that they are Scripture-Truths.

This being laid down, Sir, it's no hard matter to resolve Two Difficulties, the Solution whereof will however appear to you a Paradox. The First is, that the *Papists*, who have chosen a wrong Principle, do notwithstanding agree in the Tradition of their Church: Whereas the Protestants, who have a right One, do notwithstanding disagree about the Sense of Scripture. I answer, That both of them having enlarged their Confessions of Faith with an infinite Number of Opinions, either useless, or strange, or odious to Religion, and having thereupon laid hold on two different Principles to defend them: Those have had the good luck of chusing a false Principle, whereon their Heresies are grounded, and consequently a Principle which clears, confirms and reconciles them; because it is contrived on purpose to be the Rule of their Errors. But these have had the ill Fortune of chusing a true Principle, wherein their new Opinions cannot be found, and therefore a Principle, which condemns, confounds, and divides them; because it was not made to be the Rule of their New Doctrines.

The Second Difficulty, which gives a great deal of trouble to several Men, is,

That there are many *Deists*, who lead a stricter Life, than most of those who boast so much of Christianity. I answer, that it may very well be, and this is my Reason: Those *Deists* spoken of, are mostly well-natured Men, and would not be Deists, were they well taught the Christian Religion. So far are Divines from laying open her Beauty to their Eyes, that they keep them back by the ugly Pictures which they draw thereof. Those Men are entertained with absurd Mysteries, Passages of Scripture wrested, wherein every one finds a sense that favours his Party. These things are a Stumbling-block to Men of Probity and Understanding. In effect they are sincere honest-hearted Men, who do good by the impulse of their Natural Religion, Honesty and good Conscience, which have great influence upon them. And there is no doubt but they would give Glory to the Truth of the Gospel, did it shine unto them in its Native Evidence and Simplicity. But it's certain that Religion, as it is now adays beheld, affrights those that are in the nearest Disposition to Christianity, and whose Minds seem not fitted to embrace the absurd Opinions of a Religion. On the contrary, it draws into its Bosom all Worldly-minded Men, who are always in a readiness to submit their Faith to the most monstrous Mysteries, provided they may not incur the loss of their darling and cherish'd Passions. Let their Lusts be but indulged, they will willingly sacrifice common Sense, Reason, and Faith. Thus Religion has been so well suited to Worldly Men's Relish, that (if I may dare to say so) most wicked Persons are willingly Christians, and several honest Men are accounted Profane and Indifferent. These Ill Effects, that arise from such a Corruption, are especially to be ascribed to Teachers. O that God would be pleased to bring us back to that simple, but efficacious Truth, which had so great an Influence upon

upon the first Hearers of the Gospel, and inspire us with a solid Piety, and a true Christian Charity! I shall conclude with this brief, but essential Confession of my Faith, That after the way which they call Hæresy, so worship I the God of my Fathers, believing all things that are written in the Law, and the Gospel; and have hope toward God, which they themselves also allow, that there

shall be a Resurrection of the Dead, both of the Just and Unjust; and herein do I express my self to have always a Conscience void of Offence towards God, and towards Men. I am,

SIR,

Yours, &c.

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FINIS.

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A  
Brief History  
OF THE  
UNITARIANS,  
Called also  
SOCINIANS.

---

In Four LETTERS,  
Written to a Friend.

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ACTS 17. 11.

*They searched the Scriptures daily, Whether those things were so?*

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The Second Edition, Corrected; with some Additions.

Stephen Hye. DNB 41.2826

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Printed in the Year, 1691.



THE  
STORY  
OF  
THE  
WORLD  
IN  
THE  
MIDDLE  
AGES

BY  
J. H. P. J. VAN  
DER  
KAM  
AND  
J. H. P. J. VAN  
DER  
KAM

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# The First Letter

Concerning the

## UNITARIANS,

Vulgarly called

## SOCINIAN S.

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S I R,

**I**N Answer to yours, demanding a brief Account of the *Unitarians*, called also *Socinians*; their Doctrine concerning God (in which only they differ from other Christians; the *Remonstrants* professedly agreeing with them in other Points of Faith and Doctrine) and the Defence they usually make of their Heresy. They are called *Socinians*, from F. Socinus, an Italian Noble-man, and a principal Writer of their Party. They affirm, God is only One Person, not Three. They make our Lord Christ to be the Messenger, Minister, Servant, and Creature of God; they confess he is also the Son of God, because he was begotten on blessed Mary by the Spirit or Power of God, *Luke 1. 35*. But they deny, that he or any other Person but the Father (the God and Father of the said our Lord Jesus Christ) is God Almighty and Eternal. The Holy Ghost, or Spirit, according to them, is the Power and Inspiration of God, *Luke 1. 35*.

That the Lord Christ was a Man, the Son, Prophet, Messenger, Minister, Servant, and Creature of God; not himself God, is proved, they think, by these Arguments.

1. If our Lord Christ were himself God, there could be no Person greater than He; none that might be called his Head, or his God; none that could in any respect command him. But the Holy Scriptures teach, that the Father is greater than Christ; is the Head, and the God of Christ; and gave Commandment to him, what he should say, and what he should do. *John 14. 28. My Father is greater than I. 1 Cor. 11. 3. The Head of Christ, is God. John 20. 17. I ascend to my Father, and your Father, to my God, and your God. John 12. 49. The Father which sent me, he gave me a Commandment, what I should say. John 14. 31. As the Father gave me Commandment, so do I.*

2. If our Lord Christ were indeed God, it could not without Blasphemy be (absolutely, and without Restriction) affirmed of him, that he is the Creature, the Possession, the Servant, and Subject of God : or that for his Obedience, he was rewarded and advanced by God. But the Inspired Authors of Holy Scripture do say, that the Son our Lord Christ is the Creature of God, the Possession of God, the Servant of God ; was obedient to God, and for that cause by him rewarded and exalted ; also that when God shall have subjected all Men to his Son our Lord Christ ; yet even then shall he remain subject to God. Col. 1. 15. *The First-born (from the Dead, ver. 18.) of every Creature.* Heb. 3. 1, 2. *Consider the Apostle and High-Priest of our Profession, Jesus Christ, who was faithful to him that made him.* So 'tis in the Greek, and in the Margin of our Bibles. 1 Cor. 3. 23. *We are Christ's, and Christ is God's.* Mat. 12. 17, 18. *That it might be fulfilled which was spoken by Isaiah,—Behold my Servant.* Phil. 2. 8, 9. *He humbled himself, and became obedient,—Wherefore God hath highly exalted him, and given him a Name above every Name.* 1 Cor. 15. 28. *When all things shall be subdued to him, then shall the Son also be subject to him that put all things under him, that God may be All in All.*

3. He that is true God, is not the Minister, or Priest of any other Person or Persons ; he neither doth nor will (being himself Omnipotent and All-sufficient) mediate or intercede with any whomsoever, for his Servants and People. But 'tis certain, that our Lord Christ is the Minister, and Mediator of God and Men ; a Priest that appeareth in the Presence of God, and intercedeth with him for Men. Heb. 8. 6. *Now hath he obtained a more excellent Ministry.* 1 Tim. 2. 5. *There is one God, and one Mediator between God and Men, the Man Jesus Christ.* Heb. 2. 17. *A merciful and faithful High-Priest in things pertaining to God.* Heb. 9. 24. *Christ is not entered into the Holy Place made with Hands, but into Heaven itself, now to appear in the Presence of God for us.* Heb. 7. 25. *He ever liveth to make Intercession for them.*

4. Almighty God doth all things in his own Name, and by his own Authority ; he ever doth his own Will, and seeketh his own Glory ; he declares himself to be the prime Object of Faith and Worship, and pronounces all Doctrines and Religions to be vain which proceed not from him alone. But in our Lord Christ all things are contrary ; for he declares, that he came not into the World in his own Name or Authority, nor to do his own Will, or seek his own Glory, or propound himself as the principal Object of our Faith or Worship, or to publish a Doctrine of his own. John 17. 28. *I am not come of my self.* John 5. 43. *I am come in my Father's Name.* John 8. 42. *I proceeded forth, and came from God ; neither came I of my self, but he sent me.* John 5. 30. *I seek not my own Will.* John 8. 50. *I seek not my own Glory.* John 12. 44. *He that believeth on me, believeth not on me, but on him that sent me.* Phil. 2. 11. *That every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father.* John 7. 16. *My Doctrine is not mine, but his that sent me.*

5. God was always most wise, never ignorant of any thing ; he needeth not the concurrence of any other Person, to assure him that he judgeth right. He needeth not be tried by Temptation. And as he is infinitely Great, so he is no less Good. But the Sacred Writers do not speak of the Lord Christ after this Tenor. They say of him, that he increased in Wisdom ; that he professed himself ignorant of some things ; that he ascribed the certainty and infallibility of his Judgment, to the Father's Presence with him ; that he was tried by great Temptations, being thereto exposed by the Holy Ghost ; that he refused to be called Good, on this account, that only God is Good. Luke 2. 52. *Jesus increased in Wisdom ;—and in Favour with God and Men.* Mark 13. 32. *Of that day and hour knoweth no Man (in the Greek 'tis, None knoweth) no not the Angels which are in Heaven, neither the Son, but the Father.* St. Matthew adds, *But the Father only,* Mat. 24. 36. John 11. 34. *Where have*

ye laid him? They say unto him, Lord, come and see. John 8. 16. My Judgment is true, for I am not alone, but I and the Father that sent me. Mat. 4. 1. Then was Jesus led of the Spirit, to be tempted of the Devil. Luke 18. 19. Why callest thou me, Good? There is none good save one, that is God.

6. God giveth what and to whom, himself pleaseth; he needs not the Aid of any other; he intreateth not for his People, much less for himself; he cannot die, and he deriveth his Power from none but himself. But 'tis certain, that the Lord Christ could not himself, without the previous Ordination of the Father, confer the prime Dignities of Heaven, or of the Church; he placed his Safety in the Father's Presence and Help: He prayed often and fervently to the Father, not only for his Disciples, but for himself: He died, and was raised from the Dead by the Father. After his Resurrection he received of Another that great Power which he now enjoyeth; but so, that the Father reserveth to himself some principal Regalities. Mat. 20. 23. To sit on my right Hand, and on my left, is not mine to give; but [it shall be given] to them for whom it is prepared of my Father. John 8. 29. He that sent me, is with me; and the Father hath not left me alone, for I always do those things that please him. Luke 22. 42. Father, if thou be willing, remove this Cup from me. Heb. 5. 7. Who in the days of his Flesh, offered up Prayers and Supplications, with strong Crying and Tears, unto him that was able to save him. John 17. 20. Neither pray I for these alone, but for them also which shall believe in me through their word. Ephes. 1. 19, 20. According to the mighty working of his Power; Which he wrought in Christ, when he raised him from the Dead. Mat. 28. 18. Jesus came and spake to them, saying, All Power is Given to me. Acts 1. 7. It is not for you to know the Times and Seasons, which the Father hath put in his own Power.

7. The Lord Christ is in Holy Scripture described to be the Son of God, and the Image of God. Luke 1. 35. The Holy Ghost shall come upon thee (Blessed Mary) and the

Power of the Highest shall overshadow thee; therefore also (or, and therefore) the Holy Thing that is born of thee, shall be called the Son of God. John 3. 18. He that believeth not, is condemned already, because he hath not believed on the Name of the only-begotten Son of God. Col. 1. 15. The Image of the Invisible God. 'Tis (say the Socinians) as impossible, that the Son or Image of the one true God, should himself be that one true God, as that the Son should be the Father, or the Image that Thing whose Image it is; which they take to be simply impossible, and contradictory to common-sense, which Religion came not to destroy, but to improve.

8. Our Lord Christ is by the sacred Writers, so distinguished from, and opposed to God, that it amounts to as much as an express denial that he is God. Nothing that is God can be distinguished from, or opposed to God; for Distinction and Opposition suppose Diversity. 1 Cor. 15. 28. Then shall the Son also be subject to him, that put all Things under him, that God may be all in all. Phil. 2. 11. That every Tongue should confess, that Jesus Christ is Lord, to the glory of God the Father. Rom. 16. 27. To God only-wise, be Glory through Jesus Christ. 1 Tim. 2. 5. There is one God, and one Mediator between God and Men, the Man Jesus Christ. Luke 18. 19. Why callest thou me, Good? there is none good save one, that is God.

9. Very many Texts directly affirm, That only the Father is God. John 17. 1, 3. Father, — this is Life Eternal, that they know thee [the only true God] and Jesus Christ whom thou hast sent. Or, Jesus Christ thy Messenger. 1 Cor. 8. 6. But to us there is but one God, the Father, of whom are all Things, and we in him; and one Lord (or Master, i. e. Teacher) by whom are all Things. In the Greek, One Lord, Jesus Christ; for whom are all Things, and we for him. All Things were originally made with respect to Christ; that is, with intention to subject them (in the fulness of time) to him, and to constitute him Heir and Lord of them, under God his Father. So saith the Apostle, Heb. 1. 2. Whom he (God) hath

hath appointed *His* of all Things : Or, when 'tis here and elsewhere said of Christ, for whom are all Things, it may be meant and understood *Eventually*, i. e. It hath so happened, that all Things are his, and made for him ; so the wise unerring Providence of God hath ordered, so the Lord Christ hath deserved. But to resume the Texts belonging to this Ninth Argument. Eph. 4. 4, 5, 6. *One Spirit, — one Lord ; — one God and Father of All, who is above All.* 1 Cor. 15. 24. *Then cometh the end, when he (Christ, ver. 23.) shall deliver up the Kingdom to God, even the Father.* James 3. 9. *Therewith (with the Tongue, ver. 8.) bless we God, even the Father.* Rom. 15. 6. *With one Mind, and with one Mouth glorify God, even the Father of our Lord Jesus Christ.*

10. If the Lord Christ were indeed God as well as Man, or (as Trinitarians speak) God the Son incarnate in an Humane Nature ; it had been altogether superfluous, to give the Holy Spirit to his said Humane Nature, as a Director and Guide. For what other help could that Nature need, which was one Person with (as they speak) God the Son ; and in which God the Son did Personally dwell ? Luke 4. 1. *Jesus being full of the Holy Ghost, departed from Jordan.* Acts 1. 2. *After that he through the Holy Ghost (i. e. through Direction and Motion of the Holy Spirit, and Inspiration of God) had given Commandments unto the Apostles.* Acts 10. 38. *God appointed Jesus of Nazareth with the Holy Ghost.*

11. Had the Lord Christ been (as Trinitarians speak) God the Son joined to an Humane Nature ; he could not have ascribed his miraculous Works to the Holy Ghost, or to the Father, dwelling in him ; but to the Son, dwelling in him and united to him ; much less could he so expressly deny, that himself was at all Author of them. John 5. 30. *I can do nothing of my self.* John 14. 10. *The Father that dwelleth in me, he doeth the Works.* Mar. 12. 28. *I cast out Devils, by the Spirit of God.* Acts 2. 22. *Jesus of Nazareth, a Man approved of God among you, by Miracles*

*and Wonders and Signs, which God did by him in the midst of you.*

12. Had our Lord been more than a Man, the Prophecies of the Old Testament, in which he is promised, would not describe him Barely as the Seed of the Woman ; the Seed of Abraham ; a Prophet like unto Moses ; the Servant and Missionary of God, on whom God's Spirit should rest. Gen. 3. 15. *I will put Enmity between thy Seed, and her Seed. Her Seed is by all Interpreters understood to be Christ.* Gen. 2. 18. *In thy Seed shall all the Nations of the Earth be blessed.* This again is universally interpreted of Christ. Deut. 18. 18. *I will raise them up a Prophet from among their Brethren like unto thee, and I will put my Words into his Mouth.* This is interpreted of our Lord Christ in many Texts of the New Testament ; as John 1. 45. Acts 3. 22. Acts 7. 37. Isaiah 42. 1. *Behold my Servant, whom I uphold ; mine Elect, in whom my Soul delighteth : I will put my Spirit upon him, and he shall bring forth Judgment to the Gentiles.* This is interpreted of Christ, at Mat. 12. 17, 18.

Now that the Holy Ghost or Spirit, is only the Power and Inspiration of God ; at least is not himself God ; and that Almighty God is not a Trinity, but only one Divine Person ; They hold is ascertained by these Considerations.

1. The Holy Ghost or Spirit, and the Power of God, are spoken of as one and the same thing. Luke 1. 35. *The Holy Ghost shall come upon thee, (Blessed Mary) and the Power of the Highest shall overshadow thee.* 1 Cor. 2. 4, 5. *My preaching was not with enticing words of Man's Wisdom ; but in Demonstration of the Spirit and of Power ; that your Faith should not stand in the Wisdom of Men, but in the Power of God.* Luke 11. 20. *I with the Finger of God (that is, by the Power of God, Exod. 8. 19.) cast out Devils.* What this Finger or Power of God is, he declares at Mar. 12. 28. *I cast out Devils by the Spirit of God.* Acts 6. 5. *They chose Stephen, a Man full of Faith, and of the Holy Ghost.* Ver. 8. *And Stephen, full of Faith and of Power, did great Wonders.* Here again, The Holy Ghost at ver. 5. is explained



plained by Power, ver. 8. Compare also *Luke 24. 49.* with *Acts 1. 4, 5, 8.*

2. A manifest Distinction is made as between God and Christ, so also between God and the Holy Spirit, or Power and Inspiration of God: so that 'tis impossible the Spirit should be God himself, in any other sense than as the Attributes of God are sometimes called God. *Rom. 8. 27. He (the Spirit, v. 26.) maketh Intercession for the Saints, according to the Will of God.* 2 *Cor. 13. 14. The Grace (or Favour) of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost be with you.* *Rom. 5. 5. The Love of God is shed abroad in your Hearts, by the Holy Ghost which is given to us.* They note here, that God's Spirit or Inspiration, being designed to be a continual Director and Guide to the Faithful, is spoken of, in these and some other Texts, as a Person: by the same Figure of Speech, that Charity is described as a Person, 1 *Cor. 13. 4, 5.* And *Wisdom, Prov. 1. 2.* and *9. 1, &c.* And the Law or Commandments of God, *Psal. 119. 24. And the Word of God, of which we have this Character, Heb. 4. 12, 13. A Discerner of the Thoughts and Intent of the Heart; neither is there any Creature that is not manifest in his sight; but all things are opened and naked unto the Eyes of him.* They note also, that in some Texts 'tis called the Holy Ghost, and Holy Spirit; in the same sense that we commonly say, the Holy Wisdom, or Holy Will of God.

3. The Spirit is obtained for us of God, by our Prayers; therefore it-self is not God. *Acts 15. 8. God which knoweth the Hearts, bare them witness, giving them the Holy Spirit, as he did to us.* *Luke 11. 13. How much more shall your Heavenly Father give the Holy Spirit, to them that ask him?* If we say, these Texts are to be understood, not of the Person of the Holy Ghost, but of his Gifts and Graces: The Socinians readily confess it, but they say also, that if the Holy Spirit were at all a Person, much more a God, his Gifts and Graces would be bestowed by himself, and asked of himself; not bestowed by, and asked of another Person, as 'tis manifest (and by All confessed) they are in these Texts. They

add; There is neither Precept nor Example in all H. Scripture, of Prayer made to the Spirit, on this or any other occasion; which (on the Trinitarian Supposition) that the Holy Spirit is a Person and God, no less than the Father, is very surprizing, may utterly unaccountable.

4. If the Holy Spirit, and our Lord Christ, are Gods, or God, no less than the Father; then God is a Trinity of Persons, or Three Persons: but this is contrary to the whole Scripture, which speaks of God as but one Person; and speaks of him and to him by singular Pronouns, such as *I, Thou, Me, Him, &c.* which are never used but of single Persons. *Job 13. 7. Will ye speak wickedly for God?*

—*Will ye accept his Person?* *Heb. 1. 1. God hath in these last times spoken to us by his Son,*

—*the express Image of his Person.* *Deut 6.*

4, 5. *Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine Heart.* In the Hebrew thus, *O Israel, hearken to Jehovah our God: Jehovah is one,* and thou shalt love Jehovah thy God with all thy heart.

The Jews by a most ancient Tradition and Custom, are obliged to repeat this Verse every Morning and Evening, to keep it in perpetual Memory, that Jehovah, or God, is one only, and not two or three. *Isa. 45. 5. I am the Lord,—there is no God but ME.* *Mat. 4.*

10. *The Lord thy God, HIM only shalt thou serve.* *Psal. 102. 25. O my God,—of Old hast THOU laid the Foundation of the Earth.* No Instance

(say the Socinians) can be given in any Language of Three Persons, who ever spoke of themselves, or were spoken to, by the singular Pronouns, *I, Thou, Me, Him, Thee, &c.* Such speaking is contrary to Custom, Grammar, and Sense, which are the Laws of Speech: therefore the Holy Scriptures always speaking thus of God, either he is only one Person, or the Scriptures are one continued ungrammatical Solæcism and Impropriety, and that in the Capital Article of Faith, which no reasonable or good Man can or ever will allow. For it no way helps the Trinitarians, that God says (according to some Translations) *Let us make Man,* *Gen. 1. 26.* Because nothing is so usual in common Speech, as for single Persons

sons

sons to speak of themselves, indifferently by singular or plural Pronouns. So St. Paul in one and the same Verse varies the Pronoun; 2 Cor. 10. 2. *I think to be bold against some, who think of Us; as if We walked according to the Flesh.* First I, then *Us* and *We*. That he speaks of himself only, is put out of doubt by ver. 10, 11. of that Chapter. *His Letters (say they) are mighty and powerful, but his bodily Presence is weak, and his Speech contemptible: Let such as one think this, that such as We are in Word by Letters, such will We be also in Deed, when We are present.* See also at ver. 1. Briefly, they contend that when God speaks of himself in the plural Number, or by plural Pronouns (which yet some Learned Interpreters deny, he ever does, as we shall see hereafter; and if he does, 'tis not above once or twice in the whole Scripture) he speaks according to the Custom of single Persons. especially Princes and great Persons, in all Languages: but were Almighty God *Three Persons*, they could *Never* speak of themselves, or be spoken to, by the singular Pronouns, *I, Thou, Thee, Him, Me*; because 'tis contrary not only to Grammar, (which is always to be observed, when there is no Custom to the contrary) but to the Custom of all Languages, and of all Nations who understand to speak intelligibly and sensibly.

5. Had the Son, or Holy Spirit, been God, this would not have been omitted in the Apostles Creed. This Creed, say they, which is of next, if not equal Authority to any part of Holy Scripture, after having declared that God is the *Father Almighty, and Maker of Heaven and Earth*; speaks not a Word of the God-head or Divinity of the Son, or Holy Ghost. It describes the Son by all the Characters of a Man, and by such only. For it says, he was Conceived or Begotten by the Holy Ghost on the Virgin *Mary*, that accordingly he was born of her; that he was Crucified, Died, and was Buried; that he arose again on the Third Day, and ascended into Heaven. All these are the Descriptions of a Man. For God cannot be Conceived, or be Born, or Die, nor ascend into Heaven, because he

is always there, as well as elsewhere. Nor content to take no notice that Christ is God, this Creed distinguishes him very plainly from God (that is, denies him to be God) by adding, that *He sits on the right Hand of God, i. e.* He is advanced to be next to God, or, is under the particular and immediate Protection of God. Concerning the Holy Ghost, this Creed says no higher thing than it says of the Church. *I believe (εἰς πνεῦμα ἄγιον) in the Holy Ghost; and (εἰς τὴν ἐκκλησίαν καθολικὴν) in the Holy Catholick Church.* So this Creed is read in all the Greek Copies, and so also 'tis recited by St. Cyril, by St. Cyprian ad Epist. Numid. and by *Socrates Hist. l. 1. c. 26.* If the Compilers of this Creed had believed, that either the Son or the Spirit is God; 'tis unaccountable that they should take no notice of it in a Creed, and such a Creed as was purposely drawn up to represent the Essential and Necessary Articles of the Christian Religion. If a *Socinian*, say they, were to make a Confession of his Faith, he would do it in no other Words, but these of the Apostles; and on the contrary, no *Trinitarian*, after having described the *Father* by all the Characters of God (saying, he is *God, Almighty, and Maker of Heaven and Earth*) would fail to mention the Divinity of the Son and Holy Spirit. Whence we must needs infer, that the Compilers of this Creed believed as the *Socinians*, not as *Trinitarians* believe concerning God, our Lord Christ, and the Holy Spirit. Accordingly, some *Spanish Jesuits* and other Learned *Trinitarians* (quoted by *Sandius* in his *Eccles. Hist.* and by *Cingallus Script. Trin. Revel.*) have not spared to own, that the Creed, called the Apostles Creed, is a *Photinian* Creed, and does not acknowledge the Divinity of the Son or Spirit.

6. That God is, and that he is the Maker of this Beautiful and Immenſe World which we inhabit, is proved against the Corpſcular Philosophies, and against those who have held the Pre-eternity of the World, or that it always was: by those numberless Designs and Contrivances that we see in the whole, and in all the parts of it. So many and so admirable

*Aims,*

*Aims, Designs, Ends, and Contrivances*, as are visible in the Heavens, in this our Earth, and in the Structure of (especially) *the Human Body and Mind*, and of Seminal Forms, do most evidently shew, that they had a Maker equally designing and powerful. This is so clear, that I doubt, whether Atheism has been the *Abiding Sentiment* of any Man? One may be a while shockt or puzzled (or even perverted) by a Doubt or Objection, or be swayed by an Interest or Lust, or be under the Power of a Temptation, or of a Melancholy either Whimsy or Frenzy, and thus (as it were, and for a short time) lose sight of God; as Clouds may a while hide the Sun: But the Contrivances and Ends, in the Parts of the World, in the very least of them, are so numerous and undeniable, that we soon behold again the Maker of all things, more conspicuous and bright than ever. And the very Doubts we formerly had, do now confirm us in the belief of a Divine Mind. We are so much more assured of such a Mind, than that there is in us a Mind which reasons, and contrives, and performs many sorts of Works, far above the Powers of *Chance* or *blind Necessity*: by how much the Effects and Works of that Divine Mind, are more numerous, admirable and sensible, than our Acts and Works are. Thus (as the Apostle speaks at *Rom. 1. 20.*) *The invisible Things of him, even his eternal Power and Godhead, are — understood by the things that are made.* But that there is but one God, we know first, and most clearly, by Revelation. Then, by this Consideration, that one God is *sufficient*; and as in the visible World or Created Nature, there is nothing (as the Philosopher observes and speaks) *in vain*; much less is there, or can there be in the Divine Nature, any thing *useless, needless and superfluous*. Who seeth not, That One Almighty most Wise and good God is *sufficient*, as sufficient as a Thousand; and, that more such Beings were *needless and superfluous*? But if they are *needless and in vain*; they cannot be, because there can be nothing superfluous in the Divine Nature. This is the most usual and allowed Argument

of all Parties, to prove, that there is but One God. But then, say the *Socinians*, it no less proves, that there is but One Divine Person, not a Trinity of such Persons. Is not (say they) *the Father* Almighty, most Wise and Good, Perfect God; in a word, *All-sufficient*? Yes, The very *Trinitarians* confess he is; because if he were not, he should not be God at all. Therefore, say the *Socinians*, there neither is, nor can be any other Divine Person: and this is just as certain and evident, because there is *the same Reason* of it; as 'tis certain and evident, that there is and can be but One God.

7. To conclude; Theirs (they say) is an accountable and a reasonable Faith; but that of the *Trinitarians* is absurd, and contrary both to Reason and to It-self; and therefore not only false, but impossible. For you, say they teach, That there are Three Almighty, most Good and most Wise Persons, and yet but One God; as if every Almighty most Wise and Good Person were not a God, a most Perfect God; and consequently Three such Persons, Three Gods. You add yet more absurdly, That there are Three Persons who are *severally* and *each* of them true God, and yet there is but One true God. This is an *Error* in counting or numbring; which, when stood in, is of all others the most brutal, and inexcusable: and not to discern it, is not to be a Man. But we would not, say they, trouble our selves at the Non-sense of this Doctrine, if it did not impose false Gods on us; by advancing Two, to be Gods, who are not so: and rob also the One true God, of the Honour due to him, and of which he is jealous.

This, Sir, is the Doctrine of the *Unitarians*, more commonly called *Socinians*, concerning Almighty God; and these their Arguments: which I have so related, as not to judg or rail of their Persons; because however Learned and Reasonable Men (which is their Character among their worst Adversaries) may be argued out of their Errors, yet few will be swagger'd or jeer'd or chode out of them. It remains, that I make a

brief and fair Deduction of their History ; from the time that they have been taken notice of in the World.

They whom we call *Socinians*, were by the Fathers and first Ages of Christianity, called *Nazarens* ; by which name St. Paul is accused before *Felix*, Acts 24. 5. As *Nazarens* was their first Name, so afterwards they were called *Ebionites*, *Mineans*, *Artemonites*, *Theodotians*, *Symmachiens*, *Paulinists*, *Samosatrenians*, *Photinians*, and *Monarchians*. The Writings of these Ancients are all lost, being destroyed by the *Arians*, and *Catholicks* ; notwithstanding, they had (I find) some considerable Men among them. As 1. *Theodotian*, who translated the Old Testament out of the Hebrew into Greek, about the Year of our Lord, 182. 2. *Symmachus*, who published another Translation, from the Hebrew also into Greek, in the Year 193. *Eusebius* assures us both these were *Ebionites* or *Nazarens* ; and their Translations were so generally esteemed, and used in the Greek Churches, that together with the *Versions* of *Aquila* and of the *Lxx*, they made the *τετραπλην* (or, fourfold Translation) of *Origen*, the most celebrated Work of Antiquity. *Origen* esteemed the Translation of *Theodotian*, above all others ; and where the *Lxx* wanted any thing, which was in the Hebrew ; he supplied it in the words of *Theodotian's* Translation. 3. *Paulus* of *Samosatrum*, Bishop and Patriarch of *Antioch* : A Man not only Learned and Eloquent, but so much esteemed in that Capital City of the East, that an Episcopal Council there assembled, were not of sufficient Authority with the City, to cast *Paul* out of St. Peter's Chair, or accept another Bishop in his room. 4. *Lucianus*, The most Learned Person, without peradventure, of his Age. The Copies of the *Lxx* published by *Origen*, being much corrupted ; *Lucian* corrected them according to the Hebrew Original. St. *Jerom* says, That *Lucian's* Edition of the *Lxx* was used in all the Eastern Nations and Churches, from *Antioch* to *Constantinople*. Being of the Opinion of *Paulus* of *Samosatrum*, he did not communicate with the Bishops

of *Antioch*, who succeeded *Paul*, but held Meetings or Conventicles of his own. He was Martyr'd in the *Diocletian* Persecution. 5. *Photinus*, Bishop of *Sirmium* : A General Council was assembled to judge and depose him, but his City would not part with him till the Emperour sent an Army to expel him : For all that, they recalled him ; and he so planted his Doctrine among them, that it overspread (and was the Religion of) the *Illyrican Provinces*, till the Papacy on the one hand, and the Turk on the other, swallowed up those Provinces.

*Eusebius* (l. 5. c. 28.) and *Theodoret* (*Heret. Fab. l. 2. c. de Artemon* ; ) say, that these *Nazarens* constantly affirmed, that they derived their Doctrine from the Apostles of our Lord, and that it was the General Doctrine of the Church, till the Popes, *Victor* and *Zepherin*, set themselves to root it up. *Victor* (say the *Socinians*) began to persecute the Apostolic Doctrine of but One God, or (what is the same) that God is One, in the Year, 194. but with little success ; till that which was afterwards the Doctrine of the *Arians*, grew into general Credit and Acceptance. For *Justin* Martyr, *Origen*, and other principal Fathers teaching (as the *Arians* afterwards did) that the Father is indeed before the Son and Holy Spirit, in Time, in Dignity, and in Power ; yet that the Word or Son, who in fulness of time took our Nature on Him, was Generated or Created some time before the World, and was the Father's Minister, Servant, and Instrument in making the World ; and that the Holy Ghost was the Creature of the Son, and subservient to him in making all Things : This Doctrine being advanced by *Justin*, *Origen*, and others of note in the Church ; and seeming more for the Honour of the Son, than the plain and simple Doctrine of the *Nazarens*, did (by the help of Persecution) prevail against theirs, and became (awhile) the more current Doctrine of the Church. But in the Council of *Nice*, *Arianism* was condemned, and a Doctrine more popular than that (and so more taking) did generally obtain, being supported.

ported by Imperial Authority, and Penal Laws. This new Doctrine attributed to the Son, *Eternity*, and *Equality with the Father*. But did Superstition stop here? No, say the *Socinians*; for there shortly arose another Doctrine, that the Son and Holy Spirit are the same God with the Father. The same God, not only (as the Nicene Fathers explained this Matter) by Unity of Will and Affection, and by *specific* Unity or Sameness of Substance, but by numerical or true Unity, Identity, and Sameness of Substance and Nature. This last has been established by so many terrible Penal Laws, partly obtained of the Roman Emperours by Catholic Bishops; partly made by Popes in the times of their Omnipotence; that now not only the *Nazarene* Faith, but the *Arian*, and the *Nicene* (properly so called) are no where openly profess'd in the Territories of Christian Princes and States; except in a few Cities of *Transylvania*, in the Dominions of the *Czars* of *Moscow*, and (by *Compliance*) in some Parts of the United *Netherlands*. But in the Turkish and other Mahometan and Pagan Dominions, where also the Conquer'd Provinces of Christians have Liberty of Conscience; the *Nazarene* and *Arian* Churches are very numerous. Much of the New Conquests of his present Imperial Majesty, in *Hungary*, *Sclavonia*, and *Illyricum*, are *Arian*.

But though the open and avowed Profession of the Unity of God (as 'tis taught by the *Nazarens*, or *Socinians*, and by the *Arians*) be suppress'd; yet 'tis observed, that not a few of the most celebrated and learned Writers of the Church, whether Catholic or Reformed, have certainly been either *Arians* or *Socinians*, or great Favourites of them; though they have us'd much caution in so expressing themselves, as not to lay too open to Exception, Envy, or Legal Prosecution.

1. *D. Erasmus*, the Restorer of Learning, has given occasion both to his Friends and Enemies, to think him an *Arian*. He saith, that *Phil.* 2. 6. was the principal Argument

of the Fathers against the *Arians*; but that to say true; it proves nothing against them. He notes on *Ephes.* 5. 5. that the word *God* being us'd absolutely, doth in the Apostolic Writings, always signify the Father. In his *Scholias* on the third Tome of *St. Jerom's* Epistles, he denies, that the *Arians* were Hereticks; He adds, that they were superiour to our Men in Learning and Eloquence. 'Tis believ'd, *Erasmus* did not make himself a Party to that, which he esteem'd the more ignorant and dull side. In his Epistle to *Bilibaldus*, He speaks more openly than the then Times would permit a cautious Man to speak; I (saith *Erasmus*) could be of the *Arian* Persuasion, if the Church approved it.

2. *H. Grotius* is *Socinian* all over. This Great Man in his younger Years attacked the *Socinians* in a principle Article of their Doctrine. But being answer'd by *J. Crellinus*, he not only never replied, but thank'd *Crellinus* for his Answer; and afterwards, writing Annotations on the whole Scriptures, he interpreted every where according to the Sentiments of the *Socinians*. There is nothing in all his Annotations, which the more strict Followers of *Socinus* his Doctrines, do not approve and applaud. His Annotations are a compleat System of *Socinianism*, not excepting his Notes on the first Chapter of *St. John's Gospel*; which are written so artificially, and interwove with so many different Quotations, that he has covered himself, and his sense of that Portion of Scripture, from such as do not read him carefully.

3. *D. Petavius*, the most Learned of the Jesuits, has granted, That the Fathers (generally) who lived before the *Nicene Council*, and whose Writings are preserved, agreed in their Doctrine concerning God, with the *Unitarians*, that is the *Nazarens* or *Photinians* (now called *Socinians*) and the *Arians*; and concerning the Son our Lord Christ and the Holy Spirit, with the *Arians*. For 'tis to be noted, That the *Arians* and *Socinians* agree in their Doctrine concerning God; they both say, that he is only one Person, even the God



and Father of our Lord Christ ; but they differ concerning the Son and Holy Spirit. The Son, according to the *Arians*, was generated or created some time before the World ; and in process of time, for great and necessary Causes, became Incarnate in our Nature ; he was alſo the Father's Instrument and Miniſter in the Work of Creation : The Holy Spirit (they ſay) is the Creature of the Son, and ſubſervient to him in making all Things. Theſe are they, to whom God ſays, *Let there be Light, Let there be a Firmament, Let us make Man, &c.* But the *Socinians* acknowledg but *one Maker* and Creator, as they know but *one God*. They deny therefore, That the Son our Lord Chriſt had any Exiſtence, before he was born of Bleſſed *Mary*, being conceived in her by the Spirit, Energy, or Power of God. Farther they teach, That the Spirit is the Energy, Power, and Inſpiration of God : ſaving that Mr. *Eidſie*, and thoſe that follow him, take the Holy Spirit to be a Perſon ; prime Miniſter of God and Chriſt, chief of the Heavenly Spirits, and therefore called *the Spirit* by way of Excellence ; and the *Holy Spirit*, to diſcriminate him from *Satan*, Prince and Chief of the Wicked and Apoſtate Spirits. This difference notwithstanding, becauſe they agree in the principal Article, that there is *but one God, or but one who is God* ; both Parties (*Socinians* and *Arians*) are called *Unitarians*, and eſteem of one another as Chriſtians and true Believers, as may be ſeen on the part of the *Arians* in their Hiſtorian *Chr. Sandius* (*Hiſt. Eccl. l. 1. c. de Paulo Samſon*) and for the *Socinians* in the Diſputation of *Alba*. But to return to *Petavius* ; He often affirms, that the Doctrines of the Trinity, and the Divinity of the Son and Spirit, cannot be proved by Scripture only : and, that thoſe who have attempted it, have always been baffled. He adds, There is no way to unity in the Church about theſe Matters ; but by contenting our ſelves to ſpeak concerning them, as the Fathers who lived neareſt to the *Apoſtles* Times did ſpeak. This laſt plainly ſhows what his meaning was.

4. *S. Episcopius*, ſo much eſteemed by our Engliſh Divines, ſeems to have been an *Arian*. He ſaith, The Father is ſo firſt, as to be firſt in Order (*i. e. Time*) in Dignity and in Power. He ſaith, That Three equal Perſons in God or in the Godhead, make Three Gods. He denies, That the Lord Chriſt is the Son of God by ſubſtantial Generation, that is, by Generation from the Father's Subſtance or Eſſence. Speaking of the Creeds that expreſs the Catholic Doctrine of the Trinity, and the Divinity of the Son and Spirit, he ſaith, That Biſhops in General Councils being led by *Fury, Faction, and Madneſs*, did not ſo much compoſe as huddle up Creeds for the Church. See for theſe things, *Episcop. Theol. Inſtitut. l. 4. c. 32, 33, 34.*

5. *C. Chr. Sandius*, a Gentleman of prodigious Induſtry and Reading, and no leſs Ingenious than Learned, in all his Books reſuſes (*in Words*) to be called either *Arian* or *Socinian*, but has written an Eccleſiaſtical Hiſtory in Quarto, with *Addenda* to it, *Coloniæ*, 1678 ; on purpoſe to prove, That all Antiquity was *Arian* ; and, That the Unitarian Doctrine has been reduced ſo low by the Perſecutions of *Rome*, and the Puſſant Arms of *Charles* the Great, and other Kings of *France*. For which Service, thoſe Kings have been requir'd by the Roman *Pontiff*, with the Titles of *Moſt Chriſtian Kings*, and *Eldreſt Sons of the Church*. He has alſo (under the borrowed Name of *Cingallus*) written a ſmall Treatiſe with this Title ; *Scriptura Trinitatis Revelatrix* : Here under pretence of aſſerting the Trinity, he has (as much as he could) defeated all the Strengths of the Catholic Cauſe ; and ſhews, that there is no conſiderable Text objected to the *Arians* or *Socinians*, but is given up as an incompetent and insignificant Proof, by ſome or other of the principal Criticks and Authors, who were themſelves *Trinitarians* ; ſo that among them, they have given away the Victory to their Adverſaries.

But, Sir, I perceive I have drawn out this Account of the *Socinians*, to already a ſufficient length for a Letter : I will therefore conclude with a Paſſage out of Dr. *Burnet's*

Second

Second Book of the *History of the Reformation* abridged. *George Van Parr*, a Dutch-man, refused to abjure ; so he was burnt in the Year 1549. (by virtue of a Law or Writ, since abolished by Act of Parliament) for affirming, that only the Father is God, and denying the Divinity of the Son our Lord Christ. He had led a very exemplary Life, for Fasting, Devotion, and a good Conversation ; and suffered with extraordinary Composedness of Mind. These things cast a great blemish on the Reformers : It was said, They condemned Cruelty, only when acted on themselves ; but were ready to practise it, when

they had power. The Papists made great use of this, in the next (*Queen Mary's*) Reign : and what Archbishop *Cranmer* and Bishop *Ridley* (*Authors of Van Parr's Punishment*) suffered in her time, was thought a just Retaliation on them, by that wise Providence, that disposes all things justly to all Men. Thus far *Dr. Burnet*, the *Eusebius* of our Age.

S I R,

I am most

sincerely Yours.

21

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# A Second Letter

Concerning the

## UNITARIANS,

Vulgarly called

## SOCINIANS.

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S I R,

**T**HE Texts and Arguments from them, objected to the Doctrine of the Unitarians or Socinians, concerning God, are so many; that 'tis impossible to give a tolerable account of what they answer to the Orthodox, in a Letter: their Answers would require a Volume. But not to disappoint you in your Expectations and Demands; I will in several Letters lay before you, what, and in what manner they reply to us. First, How they explain the Texts out of the Old Testament, which we object to them; then, how those out of the Gospels and Acts: Lastly, How the Texts out of the Epistles and the Revelation.

The Texts out of the Old Testament, are of two sorts. 1. Those which singly and alone prove the Trinity, or the Divinity of the Son or Spirit. 2. Those which (perhaps) would not, if alone considered, prove the Orthodox Doctrine; but do it sufficiently, when com-

pared with, and explained by some Texts of the New Testament. I will propound both these in the Order of Scripture.

(1.) Genesis 1. 1. *In the beginning God (Heb. Elohim) created the Heaven and the Earth.* Elohim being a Word of the Plural Number, must denote more Persons than One in God. *Ans.* God says to Moses, Exod. 7. 1. *See I have made thee a God (Heb. Elohim) to Pharaoh.* Was Moses more than one Person? 1 Sam. 28. 13, 14. *I saw Elohim ascending out of the Earth.* He (Saul) said, *what form is he of?* She said, *an old Man cometh up.* The Woman saw Elohim: Saul asks what form is HE of? Therefore he did not by Elohim understand more Persons. The Woman describes Elohim to be an Old Man; and thereby assures us, that neither did she by Elohim mean more than one Person. Therefore we have not well translated that Text, *I saw GODS ascending out of the Earth*: Pagnine very judiciously translates

translates it, *Vidi DIVUM ascendentem*; i. e. I saw a Divine (or August) Person ascending.

(2.) Gen. 1. 26. *Let US make Man in OUR Image.* It must be allowed, that Almighty God speaks here of himself *Twice* in the Plural Number; therefore he is more Persons than One. *Ans.* This Text has been considered in the foregoing Letter, where it was shewn, that single Persons speak of themselves indifferently by Singular or Plural Pronouns; but more Persons *never* speak of themselves, or are spoken to, by Singular Pronouns, or in the Singular Number, as the Scriptures generally speak both to and of God. 2. But it is also farther to be observed, that some Rabbins render the Original *Hebrew* thus; *Let Man be made in our Image.* Meaning (say they) in the likeness of God and Angels; for he speaketh to the Angels who were all present, *Job* 38. 4, 7. Yet God speaketh to them, not as Adjuncts, but Spectators of his Work. They note, that this Translation agrees with the Style used all along in this Chapter. Ver. 3. *LET there be Light.* Ver. 6. *LET there be a Firmament.* Ver. 20. *LET the Waters bring forth.* Ver. 24. *LET the Earth bring forth the Living Creature.*

(3.) Gen. 3. 22. *God said, The Man is become as one of US, to know Good and Evil.* Here again is a Plural Number, importing more Persons in God. *Ans.* 1. *Onkelos* and *Oleaster* render the Words more truly thus, *The Man is become one, knowing (of himself) Good and Evil, i. e. Himself now knows Good and Evil,* after having eaten of this Fruit. 2. Others content themselves to say, that God speaks here to the Angels; so *Grotius*.

(4.) Gen. 11. 6, 7. *The Lord said, Let US go down, and there confound their Language.* *Ans.* 1. Here also the *Hebrews*, *Lyranus*, and others, say that God speaks to the Angels, *as the Ministers and Executors of his Decree.* 2. Others translate here, *Let their Language be confounded.* Which is an *Hebrew Phrase*, signifying, *I will confound their Language:* For so he saith, *Gen. 1. 3, 6, 20, 24, 26. LET there be Light: LET there be a Firmament:*

*LET the Waters, LET the Earth bring forth; LET Man be made;* that is, I will make Light, I will make a Firmament, I will cause the Waters and the Earth to bring forth, I will make Man. Note, That God is said to go down, because his Power accompanied his Angels, who were Ministers (or at least) Spectators of his miraculous Work.

(5.) Gen. 19. 24. *The Lord rained Fire from the Lord out of Heaven.* Why the Lord from the Lord; but because it was the Son who rained this miraculous Fire from God the Father, or by order of God the Father? *Ans.* But when the Apostle says, *2 Tim. 1. 18. The Lord grant unto him, that he may find Mercy of the Lord in that day:* not only the most Learned of the Fathers, but all the Moderns, grant that no more but this is meant; the Lord grant him His Mercy, or Mercy from himself. 'Tis therefore an *Hebraism*, and *S. Castalio* has learnedly translated the Words, *Pluit Jova a seipso ignem de celo, i. e. The Lord rained Fire from himself out of Heaven.*

(6.) 2 Sam. 23. 2, 3. *The Spirit of God spake by me; — the God of Israel said.* Here the Spirit seems to be called the God of Israel. *Ans.* The Spirit being the Energy and Inspiration of God, 'tis no wonder that the Psalmist and Prophet here says, *The God of Israel said.* The obvious sense of the place, is this, God inspired, and spake by me.

(7.) Psal. 2. 7. *Thou art my Son, this day have I begotten thee.* If the Lord Christ had no Existence before he was born of blessed Mary, as the *Sacnians* affirm; how could these Words be said to him so many hundred years before? *Ans.* These Words in their original and primary sense, are spoken of David; in their mystical Sense they are a Prophecy concerning Christ. And in this sense *St. Paul* has taught us, that they were intended, not of the Lord Christ's (supposed) eternal Generation from the Essence of the Father, but of his being begotten to Life again from the dead. *Acts. 13. 33. God hath fulfilled*

fulfilled the same, — in that he raised up Jesus from the dead; as it is written in the second Psalm, *Thou art my Son, this day have I begotten thee.* Col. 1. 18. *The Head of the Body the Church, the first-born from the dead.*

(8.) Psal. 45. 6, 7. *Thy Throne, O God, is for ever and ever; — thou hast loved Righteousness, — therefore thy God hath anointed thee with the Oil of Gladness above thy Fellows.* These Words are interpreted of Christ by the Author to the Hebrews; Heb. 1. 8, 9. *Unto the Son he saith, Thy Throne, O God, is for ever, &c.* Answer. The Words are originally spoken of Solomon, as is confessed by Rivet, Grotius, and Mercer; and are by the Author to the Hebrews accommodated or applied to the Lord Christ. In a word, In their literal Sense they speak of Solomon; in their prophetic or mystical Sense, of the Lord Christ. But neither Solomon nor Christ, is in either of these Texts, called God. Both the Hebrew and the Greek should have been rendered, not, *Thy Throne (O God) is for ever*, but, *God is thy Throne (i. e. thy Seat, Resting-place, or Establishment) for ever.*

(9.) Psal. 68. 18. *Thou hast ascended on high, thou hast led Captivity captive, and hast received Gifts for Men; or, (as 'tis in the Syriac, and at Eph. 4. 8.) hast given Gifts to Men.* The Words in the Psalm are manifestly spoken of God, and yet are interpreted of the Lord Christ by St. Paul; Eph. 4. 8, 9, 11. *Wherefore he saith, When he ascended up on high, he led Captivity captive, and gave Gifts to Men.* (Now that he ascended, what is it, but that he also descended first into the lower parts of the Earth? He that descended, is the same also that ascended up far above all Heavens, that he might fill all things.) And he gave some Apostles, some Prophets, and some Evangelists, &c. Answer. 1. Those Words, *descended first into the lower parts of the Earth*; are to be understood of our Lord's descent into the Grave, from whence he arose, and afterwards ascended into Heaven. 2. These Words, *Ascended far above all Heavens, that he might fill all things*, had been better rendered, that he might fill all things, namely all the Prophe-

cies of himself and others concerning his Death, Descent into the Grave, and his Ascension into the highest Heavens, far above all the visible Heavens, all the Heavens and Orbs in which the Sun and Stars move. 3. *Thou hast ascended, and given Gifts to Men*; are in the Psalm literally meant of God, and of Christ only by way of Prophecy, or rather of Emblem and Accommodation. And that Paul in the Ephesians intended no more than an Accommodation (or, as Grotius speaks, a mystical or allegorical Interpretation) of the words in the Psalm, is evident by the Gifts he mentions: *He gave some Apostles, some Prophets, some Evangelists*; that is, he advanced some to be Apostles, others to be Prophets and Evangelists, in the Christian Church. These Gifts not being given or received till about one thousand Years after David's time, Paul could not possibly intend a literal Interpretation of David's Words, but only to accommodate them to Christ, because Christ also did ascend on high, and give Gifts to Men. To this effect speak Grotius, Dr. Patrick, and other famous Interpreters on this Text.

Nothing is more usual with the Writers of the New Testament, than to apply to the Lord Christ in a mystical or allegorical Sense, what had been said by the Writers of the Old Testament of God, or any others, in the literal and primary Sense of the Words. This they do as often as there is any likeness between the Persons, or Things, or Events. For example, Those Words of the Prophet, Hosea 11. 1. *Out of Egypt I have called my Son*; though most plainly spoken of all Israel, are for the likeness of the Event accommodated unto, and said to be fulfilled in the Lord Christ. Mat. 2. 15. *That it might be fulfilled which was spoken of the Lord by the Prophet, Out of Egypt I have called my Son.* Again, Those Words at Psal. 118. 22. *The Stone which the Builders refused, is become the Head Stone of the Corner*; are intended, all know and confess, in their primary and literal Sense of David; who was rejected by King Saul and his Court, but



but was by God exalted to be King of *Israel*. But the same Words, for the likeness of the Event, are accommodated to Christ, or in a mystical and allegorical Sense interpreted of him; at *Mat.* 21. 42. and *Acts* 4. 11. Therefore as it were folly to dream that the Lord Christ is the People of *Israel*, or is King *David*, because what is said of *Israel* and of *David* in the Old Testament, is accommodated unto (or mystically interpreted of) Christ: no more must we say, that he is God, because those things are after a mystical and allegorical Way accommodated to him, which in the Old Testament were originally and literally spoken of God. He that shall read the Talmud, or other Rabbinical Writings, will see, that the Apostles took this way of interpreting from the Writers of their own Nation. For as often as the Jewish Rabbins met with any Event, or Thing, or Person, like to what is recorded in some place of the Old Testament; they said, that Place was fulfilled, or was again fulfilled; and immediately accommodated the Words of such Scripture to that Person, Event, or Thing.

(10.) *Psal.* 95. 9, 10. *Your Fathers tempted me: forty Years long was I grieved with this Generation.* These Words spoken by and of God, are interpreted of the Holy Ghost; *Heb.* 3. 7, 9, 10. *As saith the Holy Ghost, your Fathers tempted me, &c.* *Ans.* *Esius*, *Piscator*, *Capellus*, and *Grotius*, interpret those Words, *As saith the Holy Ghost*, or Holy Spirit; not of such Spirit as is a Person, but of the Assensus or Inspiration of God; so that the sense of the words to the Hebrews is, *As saith the Holy Inspiration of God, by the Mouth of the Prophet David, your Fathers tempted me.*

(11.) *Psal.* 97. 7. *Worship him all ye Gods, or all ye Angels.* These Words, though spoken of God, are interpreted of Christ: *Heb.* 1. 6. *Again, when he bringeth the First-begotten into the World, he saith, And let all the Angels of God worship him.* *Ans.* In the Greek 'tis, when he bringeth again the First-begotten into the World (i. e. when he raised

Christ from the dead, who is his First-begotten from the dead) *He commandeth, let even all the Angels of God worship him.* This uncertain whether St. Paul had any respect to the Words in the *Psalms*; but if he had, he doth not quote the words of the *Psalmist* as if they were spoken of Christ, but only declareth the Decree of God (known to him by the Spirit) for subjecting the Angels to Christ, in the same Words that the *Psalmist* had used on another occasion; because they are words most proper to express that Decree, and the Writers of the New Testament generally affect to speak in Scripture Language.

(12.) *Psal.* 102. 25. *Of Old hast thou laid the Foundation of the Earth, &c.* This seems applied to Christ, *Heb.* 1. 10, 11, 12, 13. *And thou, Lord, in the Beginning hast laid the Foundation of the Earth.* — But to which of the Angels said he at any time, *Sit on my right Hand.* *Ans.* The *Aquinas* has rightly observed and acknowledged, that, *Thou, Lord, in the beginning hast laid the Foundation of the Earth*; both in the *Psalms*, and in the Context to the Hebrews, may be understood of God only, not of Christ. The Context of the Author to the Hebrews, hath this sense, or may be thus interpreted; *And thou, Lord,* (that is, and in another Text of the *Psalms* 'tis said, *Thou, Lord: So Esius, Camerarius, Grotius*) *hast laid the Foundation of the Earth.* — But to which of the Angels said he; (i. e. said the Founder of the Earth, &c.) *sit on my right Hand*; as he saith to Christ, *Psal.* 110. 1. For though *Psal.* 110. 1. is literally designed of David; yet you Hebrews knowing that David was in all things a Type of Christ, do also apply the words there, *Sit on my right Hand*, unto the Messiah or Christ. Briefly, They say, this Sense is most evident, if we read ver. 10. (or, *Thou, Lord, in the beginning hast laid the Foundation of the Earth*) not to the foregoing Verse in that Context to the Hebrews, but to the following Verses, especially to ver. 13.

(13.) *Psal.* 110. 1. *The Lord said unto my Lord, Sit on my right Hand, until I make thy Enemies*

*emies thy Footstool.* It appears by *Mat. 22. 43.* That the Jews understood these Words as spoken of God and Christ by David; and thereupon our Saviour puts this Question to them, How Christ could be David's Son, if David calls him his Lord? which can no way be answer'd but by saying, that he was David's Son according to the Flesh, and David's Lord, as he was God. *Ans.* Our Saviour's Words are, David in Spirit calleth him Lord, saying, *The Lord said unto my Lord, Sit on my right Hand;* that is, David in the Spirit of Prophecy foreseeing Christ, calls him his Lord. But he calleth him so, not because Christ is God, (for then, *Himself could have made his Enemies his Footstool*) but because not only the Spirits of David, and of all Saints, but even Angels were to be made subject to Christ, as the reward of his most Holy Life, and obsequious and acceptable Death, *1 Pet. 3. 22. Phil. 2. 8, 9.* But note, that when the Psalmist says, *The Lord said unto my Lord;* it is to be understood thus, *The Lord hath in decree said,* or he hath decreed it shall be so. See Dr. Patrick's Paraphrase on this Text.

(14.) *Psal. 110. 3. Thy People shall be willing in the Day of thy Power; In the Beauty of Holiness from the Womb of the Morning, thou hast the Dew of thy Youth.* Who but Christ had his Birth, in the Beauty of Holiness, that is, from the Divine Essence: and from the Womb of the Morning; that is, from before all time, from the Womb of Eternity? *Ans.* The Translation hath little Sense, and the Interpretation of it less. Of so many Versions of this obscure Place, that of *S. Cassian*, makes the clearest Sense; He translates thus, *Thy People shall cheerfully offer themselves; when with sacred Majesty thou goest to War, thou shalt have a numerous Youth, even as numerous as the Dew of the Morning's Womb.* Tot habebis, per quos hostes vincas, quam densus est ros matutinus. The Words are originally spoken of David; Mystically, they are a Prophecy of Christ, and the numerous Nations and People who shall profess his Name and Religion.

(15.) *Psal. 139. 7. Whither shall I go from thy Spirit?* But if the Spirit is Omnipresent, he is God. *Ans.* From thy Spirit, is an Hebrew Phrase for from thee. Like as when 'tis said of Moses, *Psal. 106. 33. They provoked his Spirit;* the undoubted meaning is, They provoked him. So also, *Eph. 4. 30. Grieve not the Spirit of God,* is an Hebraism for grieve not God.

(16.) *Prov. 8. 23, 24. I was set up from everlasting, from the beginning, or ever the Earth was: When there were no Depths, I was brought forth.* Solomon is here speaking of Wisdom. What Wisdom? why the Son of God; for St. Paul witnesses, That Christ is the Wisdom of God, *1 Cor. 1. 24.* *Ans.* Solomon in the objected Text, speaks of the Quality or Faculty of Wisdom, by which God so admirably disposed Matter or Bodies into that Frame which we call the World, and by which Men order their Affairs wisely. That he meaneth not as some have fancied, the Son, or the Spirit of God, appears by the Gender he useth. *Ver. 2. SHE standeth in the top of high Places: Ver. 3. SHE crieth at the Gates.* Chap. 7. *ver. 4. Say unto Wisdom, Thou art my Sister.* Can these things be said of the Son or Spirit? St. Paul to the Corinthians calls the Lord Christ, the Wisdom of God, and the Power of God, and the Righteousness of God, because God manifested his Wisdom, Power, and Holiness, in the Lord Christ; he made the Lord Christ his Minister and Instrument, in manifesting his Wisdom, Power, and Holiness. By him he wrought many Miracles and Wonders, for confirming the Christian Religion; by him he gave us a most perfect Rule of Life, recommended by immense Rewards and Penalties; and hereby declared the Infinity of his Power, his Holiness, and his Wisdom. And to this purpose do the more Learned, even of the Trinitarians themselves, interpret those Words of St. Paul.

(17.) *Prov. 30. 4. Who hath ascended up into Heaven,—who hath established all the ends of the Earth? what is his Name, and what is his Son's Name?* Therefore Solomon understood, that there was a Son of God. *Ans.* Those words,

What

*What is his Name, and what is his Son's Name?* shew, that the Speech here is not concerning God, or the Son of God. No Jew was ignorant, that *Yehovah* (or *Adonai*) is the Name of God, *Exod. 6. 3.* Therefore Dr. Patrick has (with his usual Judgment) paraphrased that Text thus: 'Who is he among all the  
' Wife Men, that ever went up into Heaven  
' and came down again, to tell us the Order  
' and Motion of the Stars?—Who but God  
' hath tyed up the Waves of the Sea, that  
' they should not exceed their Bounds? and  
' who hath fixed the Earth? —By what  
' Name is he called, that can explain these things?  
' or, if he be dead, what is the Name of his Son or  
' his Family, that we may inquire of them?

(18.) *Ila. 6. 1, 8, 9.* I saw the Lord sitting upon a Throne.—I heard the Voice of the Lord;  
—Go, tell this People, Hear ye indeed but understand not:—shut their Eyes. This appearance of God to the Prophet, is by St. John ascribed to Christ; *John 12. 41.* These things said *Ilaias*, when he saw his Glory. And the Words, Go, tell this People, &c. are ascribed to the Holy Spirit; *Acts 28. 25, 26.* Well spake the Holy Ghost by *Ilaias*,—Go unto this People, &c. By comparing these Places, 'tis easy to see that the whole Trinity appeared, and spake to the Prophet. *Answer. 1.* The most Learned of the Orthodox Interpreters, both Fathers and Moderns, have confessed, that the Words in St. John are to be understood, not of Christ, but of God; for God only is intended in the foregoing Verse, to which the Words of this relate. 2. Accordingly, the best Greek Bibles read that Text thus, *These things said Ilaias, when he saw GOD's Glory, and spake of him.* 3. The Text in the *Acts* ascribeth the words of the Prophet to the Holy Spirit; because the Vision, and all the words there mentioned were a Scene wrought in the Prophet's Mind (not exhibited to his outward Senses) by the Spirit or Power of God.

(19.) *Ila. 7. 14.* A Virgin shall conceive and bear a Son, and shall call his Name Immanuel. 'Tis added, *Mat. 1. 23.* Which being interpreted, is, God with us. Therefore the Son of the Virgin was God. *Answer. 1.* *Matthew* (as all know)

wrote his Gospel in *Hebrew*; and therefore did not interpret the *Hebrew* Name, no more than the Prophet (whose words he cited) had done before him. We are not bound to subscribe to the Interpretation of the Greek Translator, being an obscure and unknown Person. The *Hebrew* Name is interpreted by *Erasmus* (*Apol. ad Semic.*) *God with him*: and to this Interpretation of this Name of our Lord Christ, St. Peter very plainly alludes, *Acts 10. 38.* 2. Admitting that *Immanuel* (as we now pronounce the Word) may be interpreted *God with us*; yet the Child also who was to be a Sign to King *Ahaz* (and whom *Grotius* thinketh to be the Son of the Prophet *Ilaiah*) was called *Immanuel*, by order from God. And there are several Names of this high Import and Signification in Holy Scripture, *Elihu* (recorded *1 Chron. 12. 20.*) is, *He is my God.* *Eliabha* (mentioned *1 Chron. 25. 4.*) signifies, *Thou art my God.* 3. Christ may be named *Immanuel*, taking it for *God with Us*; as God was most plentifully with his People, by sending the Lord Christ to be his Ambassador and Representative, and our Redeemer. Several of the most Learned *Trinitarians* acknowledge, that no more was intended in this Name. See *L. Brugess.* in l.

(20.) *Ila. 8. 14.* He shall be a Stone of stumbling, &c. This is spoken of God in the Prophet, and applied to Christ *Rom. 9. 33. 1 Pet. 2. 8.* *Answer.* Neither St. Paul nor St. Peter cite the Words of the Prophet, as spoken of Christ; but only as in some sense applicable to him: namely as Christ also was to many a Stone of stumbling.

(21.) *Ila. 9. 6, 7.* Unto us a Child is born, unto us a Son is given; He shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the Increase of his Government and Peace, there shall be no end; upon the Throne of David to order it, and to establish it with Judgment and Justice from henceforth and for ever. The Zeal of the Lord of Hosts shall perform this. *Answer. 1.* This cannot be a Prophecy of Christ; because it speaks of a Prince actually born at that time, *Unto us a Child IS born, unto us a Son IS given.* *Ilaiah* lived a

have 700 Years before Christ was born. And for this plain Reason, this Text is never applied to Christ by the Writers of the New Testament. 2. The Text is indeed to be understood of *Hezekiah*; but is very extravagantly rendered in the English. In the Hebrew 'tis thus, *Unto us a Child is born, unto us a Son is given. The Wonderful Counsellor, the Mighty God shall name him the Peaceable Prince. His Government shall be multiplied (i. e. He shall reign long, even Twenty Nine Years) and he shall have very great Peace. He shall sit upon the Throne of David, ordering and establishing it with Judgment and Justice, from henceforth to the end of his Life. The Zeal of the Lord of Hosts shall perform this; i. e. God's Love to his chosen People shall make good this my Prophecy. Note, that no end of Peace, and no end of Riches, are never to be strictly understood in Human Affairs; but we mean by them very great Peace and Riches. Therefore the Peace of Hezekiah being in Twenty Nine Years interrupted, by only one Expedition against him; and that also in the end unsuccessful: He may be said to have enjoyed great Peace, or (speaking Hyperbolically, as is the manner of this Prophet) Peace without end.*

(22.) Isa. 35. 4, 5. *God will come,—then the Eyes of the blind shall be opened, &c.* This seems to be applied to Christ, Mat. 11. 4, 5. *Jesus answered,—Go, till John what ye do see and hear, the Blind receive their Sight, &c.* *Ans.* 1. It doth not appear that our Saviour intended to quote the words of the Prophet: 2. But admitting that he might allude to them; God is (in the Prophet) said to come to the Jews, in his Ambassador and Messenger Jesus Christ: and because in and by him, he gave Sight to the Blind, &c. John 10. 14. *The Father that dwelleth IN me, he doeth the Works.* Acts 10. 38. *God was with him.*

(23.) Isa. 40. 3. *The Voice of him that crieth in the Wilderness, Prepare ye the way of the Lord,—an high way for our God.* This Voice was John Baptist, Mat. 3. 1, 3. And it was Christ's way that he prepared, Luke 1. 76. compared with Mat. 11. 10. Mark 1. 7. Acts 13. 24. *Ans.* John Baptist is said to prepare the way

for God, when he prepared the way for Christ; because Christ was the Ambassador and Representative of God, and God was with and in Christ. Acts 10. 38. *God was WITH him, John 14. 10. The Father that dwelleth IN me, he doeth the Works.*

(24.) Isa. 44. 6. *Thus saith the Lord, I am the First, and I am the Last.* Christ also is called, the First and the Last, Rev. 1. 8, 17. Rev. 22. 13. *Ans.* Rev. 1. 8. is not spoken of Christ, but of God. At ver. 17. Christ is called the First and the Last: but *Erasmus, Grotius, and Hugo Cardinalis* interpret the Words of him as he is a Man. Christ, saith *Hugo*, is the First (or, most Honourable) with good Men; and He is the Last (or, most Despised) with Infidels and wicked Men. Briefly, both Almighty God and our Lord Christ, are the First and the Last, but in different Senses.

(25.) Isa. 45. 23. *I have sworn by myself, —Unto me every Knee shall bow.* These words of God are applied to Christ, Rom. 14. 10, 11. *We shall all stand before the Judgment-Seat of Christ; for it is written,—every Knee shall bow to me, and every Tongue shall confess to God.* *Ans.* In bowing and confessing to Christ at the last Judgment, we are said to bow and confess to God; because Christ then and there holdeth the Place of God, representeth him, and acteth by his Commission. So Men are said to appear before our Sovereign Lord the King, when they appear at the Bar of his Judges; because the Judges act in the King's stead, and by his Commission.

(26.) Jer. 23. 5, 6. *I will raise unto David a righteous Branch;—in his Days Judah shall be saved, and Israel shall dwell safely; and this is the Name wherewith he shall be called, The Lord (Heb. Jehovah) our Righteousness.* Christ, the Branch of David, is here called *Jehovah our Righteousness*. *Jehovah* being the very Name of God, may his Incommunicable Name; it follows that Christ is true God. *Ans.* 1. *Grotius* has shown, that the Branch here intended is *Zorobabel*. 2. But these Words, *This is the Name wherewith he shall be called*, are spoken neither of *Zorobabel* nor of the Lord Christ, but of *Israel* (the Nation of *Israel*) immediately before men.

mentioned: as appears by this Parallel Text; Jer. 33. 15, 16. *In those Days, — I will cause the Branch of Righteousness to grow up unto David, and he shall execute Judgment and Righteousness in the Land. In those Days shall Judah be saved; and Jerusalem shall dwell safely, and this is the Name wherewith SHE (Jerusalem) shall be called, The Lord (Heb. Jehovah) our Righteousness.* The meaning in both Texts is this; Israel and Jerusalem, in the Days and under the Government of Zorobabel, shall be called *The Lord is our Righteousness* (or, our Justifier) because God shall forgive their past Sins, and accept and deal with them as a righteous People.

(27.) Dan. 3. 25. *The Form of the Fourth is like the Son of God.* *Ans.* In the Hebrew 'tis like a Son of God; that is, like an Angel. For so this Passage is explained at ver. 28: And Angels are called Sons of God, Job 1. 6. Job 38. 7.

(28.) Micah 5. 2. *Thou Bethlehem, — out of thee shall come unto me, that is to be Ruler of Israel; whose goings forth have been of Old, from everlasting; or, as 'tis in the Margin, from the Days of Eternity.* This Verse is expounded of Christ, even by the Jewish Priests and Scribes, Mat. 2. 5, 6. *Ans.* 1. In the Hebrew 'tis from Ancient Days. Grotius makes this Sense of the Verse, whose goings forth (or whose Descent, Original, or Pedigree) is of Old, from ancient Times. For Christ descendeth of the most Ancient Stock of David, of Bethlehem. Mr. Calvin makes the Sense to be, whose goings forth have been Decried from the Days of Eternity.

(29.) Zech. 2. 8, 9. *Thus saith the Lord of Hosts; After the Glory hath he sent me to the Nations which spoiled you. — I will shake my Hand upon them, and they shall be a Spoil to their Servants; and ye shall know that the Lord of Hosts hath sent me.* He that here speaks, calleth himself the Lord of Hosts, *Thus saith the Lord of Hosts*: yet he confesseth, that he is sent by the Lord of Hosts to destroy the Nations that had spoiled Israel: That is, God the Son was sent by God the Father. This Text Cardinal Bellarmine calleth *Locum efficacissimum.* *Ans.* These Words, as they are in the Latin and English Translations, are hardly Sense. Neither are

those Words, *Thus saith the Lord of Hosts*, the Words of the Lord of Hosts himself; but of the Second Angel, who at Ver. 3, and 4, spoke to the first Angel, and to Zechariab. The Verses should have been thus rendered from the Hebrew, *Thus saith the Lord of Hosts, Afterwards shall be Glory, (i. e. after ye are departed out of Babylon, ver. 7. ye shall have Honour and Peace) for he hath sent me to the Nations which spoiled you: (i. e. to the Babylonians, and their Confederates) I will shake my Hand upon them, and they shall be a Spoil to their Servants; (i. e. I will stir up their Subjects to rebel against them, and spoil them;) And ye shall know that the Lord of Hosts hath sent me; i. e. hath sent me to punish them, and give you Peace and Glory.*

(30.) *The Lord (Heb. Jehovah) said unto Satan, The Lord (Heb. Jehovah) rebukes thee.* Here we can understand no other, but Jehovah the Father, and Jehovah the Son. *Ans.* The Lord in the first Clause is the Angel of the Lord, as appears by ver. 1. for there Satan stands before the Angel. And that indeed he was an Angel, not true Jehovah, is ascertained by his praying to another Person to rebuke (i. e. to chastise) Satan. In the Hypothesis of the Trinitarians, the Son is no less Almighty than the Father, and therefore needed not to pray, that the Father should chastise Satan. When Angels are sent by God, and do represent his Person, the names Jehovah and God are communicated to them; Exod. 3. 2, 4, 6. *The Angel of the Lord appeared to him in a Flame of Fire out of the midst of a Bush. — And when the Lord (Heb. Jehovah) saw that he turned aside to see, God called to him out of the midst of the Bush. — Moreover he said, I am the God of thy Father. Exod. 23. 20, 21. Behold, I send my Angel before thee, — to bring thee into the Place which I have prepared. — Provoke him not, — for my Name is in him.* Accordingly, in the following Chapters and Books of Moses, this Angel is all along called God and Jehovah. Briefly, Jehovah is a Name of God, but such an one as is sometimes communicated both to Persons and Places. Therefore in the vulgar English Translation, that Text is

not



not well rendered ; Psal. 83. 18. *Thou whose Name alone is Jehovah, art the most High over all the Earth.* In the Hebrew 'tis, *Thou whose Name is Jehovah, thou alone art the most High over all the Earth.* And so 'tis rendered in the English-Genuevah Translation, which is a better and more dextrous Translation, especially in obscure or ambiguous Texts, than that which is appointed to be read in Churches. Those Translators better understood both the Hebrew and Greek than King James his Men did.

(31.) Zech. 12. 10. *They shall look upon me, whom they have pierced.* The Words are spoken of Almighty God, and yet are applied to the Lord Christ, Rev. 1. 7. and John 19. 37. *Answer.* As the Jews in the times of the Prophets, did (as it were) pierce God with their Sins of several kinds ; so they pierced him again when they put to Death the Lord Christ : as on the contrary, He who received (i. e. kindly and respectfully entertained) the Lord Christ or his true Ministers, was understood as receiving God who sends them. But the Words in the Prophet, are not by St. John interpreted of Christ, but only accommodated or applied to Christ and his Sufferings.

(32.) Mal. 3. 1. *I will send my Messenger, and he shall prepare the way before me ; and the Lord (or, Prince) whom ye seek, shall suddenly come to his Temple.* This Messenger was John Baptist, who prepared the way before Christ. *Answer.* The Words may be accommodated to John Baptist and the Lord Christ, in such manner and sense as has been shewed on Isaiah 40. 3. but literally and primarily they were intended of Nehemiah, who was returning the second time to Jerusalem. Compare the two following Verses with Nehemiah 13. 6, 7, &c.

(33.) Baruch 5. 35, 37. *This is our God, --- afterwards did he shew himself upon the Earth, and conversed with Men.* This was fulfilled when God the Son took our Nature on him. *Answer.* 1. 'Tis an Apocryphal Book. 2. Those that admit the Book, reject these Verses as supposititious ; because they doubt not, that these Words, *Afterwards did he shew himself upon the Earth, and conversed with Men,* were

first only a Marginal Note added since the Birth and Death of our Lord, and in process of time taken into the Text of the Book. 3. The Original Greek may be thus rendered ; ' Afterwards this Book of the Commandments of God, and the Law which endureth for ever, was seen upon Earth, and turned over by Men. Note, That the last Verse of Baruch 3d, is to be read with the first of Baruch the 4th.

Besides these particular Answers to the several Texts objected to their Doctrine out of the Old Testament, the Socinians say farther to them all in general.

1. Whereas so exceptionable a Doctrine as that of the Trinity, and its Dependances, ought to be proved by clear Texts and demonstrative Arguments ; on the contrary, these Texts are (for the most part) so far from being clear and evident Proofs, that a Man must have a more than ordinary Wit and Capacity to apprehend how most of them are at all to the purpose, and why or to what end they are alleged by the Trinitarians. Most Men will want to be shewn the reason why they are cited or objected against the Unity of God.

2. Though in the Heat of Disputation and Anger, Men catch up any Weapon against their Adversaries ; yet out of these Heats the more learned and judicious Trinitarians confess, That the Trinity and the Divinity of the Lord Christ and of the Holy Spirit, are not indeed taught in the Scriptures of the Old Testament, but are a Revelation made to us in the New. So saith Tertullian, adv. Prax. c. 3. St. Cyprian, Sermon. 6. Hierom, adv. Lucif. Theodoret, ad Græc. l. 2. R. Twissensis de Divin. Offic. l. 11. c. 14. F. L. Brugensis on John 1. 49. and on Mark. 28. 19. R. Bellarmine de Christ. l. 2. c. 6. and more clearly de Purgat. l. 1. c. 11. and de Amis. Grat. l. 4. c. 15. Calvinus Anticret. Sect. 420. A. Salmero Prol. in Evang. 11. q. 3. Nay 'tis the more general Opinion of the Divines of all Sects and Perswasions.

3. If so many had not confessed it, yet the thing is evident in it self. For if the Trinity were indeed taught in the Old Testament, how came the Jewish Church in all Ages to be so wholly ignorant of it, that (as all confess) they had not the least Suspicion, that God is more than one Person? And if in this they had been deceived, 'tis not to be doubted that our Saviour would have reprov'd their Heresy, and carefully set them right, as he did in the matter of the Resurrection, and of their Traditions or Oral Law pretended to be derived from *Moses*; see what he saith, *Mat. 13. 9*. But doth our Lord any where charge them with Heresy, for believing, that God is only one Person?

4. The *Socinians* are aware, that to Persons who never read any thing of this great Questi-

on, some of their Interpretations of the Texts, both of the *Old and New Testament*, may seem somewhat *harsh and strained*. But this (they say) happens, only because such Persons have been *always accusom'd* to understand the alledged Texts in a contrary sense, in the sense of the Church: but If they will often read and consider the *Socinian* sense of them, they will soon discern that 'tis not only a probable sense, but the true and only Sense of which these Texts are capable, if we would reconcile them to the rest of Scripture, and (particularly) to the many and clear Texts and Demonstrations cited and hinted in the First Letter.

S I R,

I am Yours.

22

# A Third Letter

Concerning the

## UNITARIANS,

Called

## SOCINIANS.

### S I R,

**I**N this I give you the Texts of the *Evangelists* and *Apostles* objected to the *Socinian* Doctrine concerning God our Lord Christ, and the Holy Spirit: and the Answers of the *Socinians* to the Arguments arising from them.

(1.) *Matth. 1. 23. They shall call his Name Immanuel, which being interpreted, is, God with us.* *Ans.* See on *Isa. 7. 14.*

(2.) *Mat. 2. 2. Where is he that is born King of the Jews? for we — are come to worship him.* *Ans.* Neither the *Hebrew*, *Greek*, nor *Latin* Word for *worship* him, import any more than a *civil* Worship and Honour. And it was the manner over all the *East*, and particularly among the *Jews*, to prostrate to Kings, *2 Sam. 19. 18. 1 Kings 1. 16, 23, 31. 2 Sam. 9. 6.*

(3.) *Mat. 9. 6. The Son of Man hath Power on Earth to forgive Sins.* *Ans.* This is plainly spoken of Christ as he was a Man. God gave this Authority to the Lord Christ, be-

cause he gave to him also to know what was in Mens Hearts; namely, whether their Repentance and outward Professions were sincere and lasting. *John 2. 24, 25. Rev. 1. 1.*

(4.) *Mat. 11. 27. All things are delivered to me of my Father, and no Man knoweth the Son but the Father, &c.* *Ans.* (1.) If Christ were himself that one true God, it could not be said here that another Person gave all things into his Hands. (2.) The most Orthodox Interpreters do understand all things here, to be all things requisite for procuring and effecting the Redemption and Salvation of Men, or all things necessary to the executing the Office of the *Messias*. Whereas our Lord adds, *None knoweth the Son but the Father, &c.* *Maldonate* and *Grotius* make the sense to be, None but God knows what the Son's Office is, or what he is to do and suffer in order to the Salvation of Men; as on the other side, none but the Son knows the

the Father's Mind, concerning the way and means by which Mankind is to be redeemed and saved.

(5.) Mat. 12. 31. *Blasphemy against the Holy Ghost shall not be forgiven.* *Ans.* St. Austin, and generally all judicious Interpreters, by Blasphemy against the Holy Ghost or Spirit, understand Mens ascribing (with the Scribes and Pharisees in this Chapter) the Miracles and Works done apparently by the Spirit or Power of God, unto Magick, or the Power of the Devil. So that the Holy Ghost, or Spirit, is not in this Text a Person, or a God, but merely the Power of God.

(6.) Mat. 18. 20. *Where two or three are gathered together in my Name, there am I in the midst of them.* Mat. 28. 20. *I am with you always, even to the end of the World.* These Texts prove the Omnipresence of Christ, and consequently, that he is true God. *Ans.* 1. St. Paul to the Colossians says, *Though I be absent in the Flesh, yet am I present with you in the Spirit, joying and beholding your Order and your Steadfastness,* Col. 2. 5. Was Paul Omnipresent, or was he true God? He knew and saw by the Spirit, the good Order in the Colossian Church, and even the Steadfastness of their Faith; but the Lord much more knoweth and seeth his Churches by that Spirit which he hath *without measure.* 2. It may be said, that the Lord Christ is in the midst of, and is with his People; not as God is, by an immediate Presence, but by his most powerful Aid and Help, which he affordeth, partly by his continual and successful Mediation for them all in general, *Heb.* 7. 25. partly by the Angels who are under his Directions, and by him engaged in the Defence of the Faithful, *Heb.* 1. 14.

(7.) Matth. 26. 63. *Tell us whether thou be the Christ, the Son of God.* Like to which Text are *Matth.* 14. 33. *Mat.* 16. 16. *John* 1. 49. *Ans.* It being manifest that Princes are called Sons of God by the Psalmist, *Psal.* 82. 6. as also that *Psal.* 2. 7. (*Thou art my Son*) is literally meant of David. Hence it was that the Jews both then and now call the *Messias* the Son of God; not be-

cause (as some imagine) they think he is God, or is generated of the Divine Substance; but because they expect he shall be a very great Prince, an universal Monarch, and therefore the Son of God in a more perfect and higher sense than David, or other Princes are.

(8.) Mat. 28. 19. *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* *Ans.* (1.) To be baptized in the Name of a Person or Persons, is a Rite by which one delivers himself to the Institution, Instruction, and Obedience of such Person or Persons: so that to be baptized in the Name of the Father, Son, and Holy Ghost, is to profess to be led and guided by them; or (as *Grotius* expresses this matter) 'tis to declare we will admit of no other thing as a part of our Religion, but what proceeds from these, that is, nothing but what is commanded by God or the Father, and has been delivered by his Son the Lord Christ, and confirmed externally by the Miracles, and internally with the Witness and Testimony of the Spirit, that is, of the Power and Inspiration of God. (2.) 'Tis in vain, not to say ridiculously pretended, that a Person or Thing is God, because we are baptized unto it, or in the Name of it. For then *Moses* and *John Baptist* also would be Gods, *1 Cor.* 10. 1, 2. *Our Fathers were — all baptized unto Moses,* *Acts* 19. 3. *Unto what then were ye baptized?* and they said, *Unto John's Baptism;* that is, (saith the Generality of Interpreters) unto *John* and the Doctrine by him delivered. Nor can it be doubted that to be baptized unto a Person or Persons, and to be baptized in the Name of such Person or Persons, is the same thing. For, (1.) 'Tis acknowledged by all that understand the Hebrew and Syriac Idioms. (2.) 'Tis manifest by comparing some Texts of Scripture. For what in some of them is called *baptizing unto*, is in others called *baptizing in the Name of*. *Rom.* 6. 3. *As many of you as have been baptized into Jesus Christ,* (or unto Jesus Christ; for 'tis the same Preposition in the Greek that is used of *Moses*, *1 Cor.* 10. 1, 2. and of

*John Baptist, Acts 19. 3.) have been baptized into (or unto) his Death. Gal. 3. 27. As many of you as have been baptized into Christ (in the Greek, unto Christ) have put on Christ. Acts 2. 38. Be baptized every one of you in the Name of Jesus Christ. Acts 8. 16. They were baptized in the Name of the Lord Jesus. Who does not now see, that to be baptized unto, and in the Name of Christ, or any other Person or Thing, are used as equivalent terms? And accordingly the Fathers, particularly Tertullian, often say baptized unto the Father, Son, and Holy Ghost. Nothing therefore can be inferred from this Text, for the Godhead of the Son or Spirit; because as now Christians are baptized unto them, so the Jews were baptized unto Jesus, and John's Disciples unto John.*

(9.) *Luke 1. 16, 17, 76. Many of the Children of Israel shall he (John Baptist) turn to the Lord their God; and he shall go before him in the Spirit and Power of Elias. — Thou Child shalt be called the Prophet of the Highest, for thou shalt go before the Face of the Lord to prepare his way. Answ. See on Isa. 40. 3.*

(10.) *Luke 17. 5. The Apostles said unto the Lord, Increase our Faith. Answ. By thy Prayers to God, which are always heard for us.*

(11.) *Luke 24. 47. That Repentance and Remission of Sin should be preached in his (Christ) Name. Answ. The sense is, Christ commanded the Disciples to require Men to repent, and on their so doing, to assure them in his Name (or from him) that God would forgive them.*

(12.) *John 1. 1, &c. In the Beginning was the Word, &c. Answ. The Trinitarian Exposition of this Chapter is absurd, and contradictory: 'tis this,*

*In the Beginning: i. e. from all Eternity. Answ. From all Eternity is before the Beginning, or without Beginning; not in the Beginning. In the Beginning must refer to some time and thing, it must be in the Beginning of the World, or of the Gospel, or of the Word: and in which ever of these senses it is taken, the Word cannot be from*

*all Eternity, by Virtue or Force (I mean) of this Expression.*

*Was the Word, i. e. was God the Son. Answ. But where in Scripture is the Word called God the Son?*

*The Word was with God; i. e. The Son was with the Father. Answ. It seems then that God in this Clause is the Father. But was not the Son also with the Holy Ghost, and is not he too (according to the Trinitarians) God, or a God? If he is, why doth St. John only say the Son was with the Father; and how comes the Father to engross here the Title of God to the Exclusion of the Holy Ghost?*

*The Word was God. What shall we do here? Was the Word the Father? for so they interpreted God in the foregoing Clause. No, God in this Clause, hath a new meaning, 'tis God the Son. But in the whole Scripture there are not these Words, God the Son.*

*The same was in the Beginning with God. How comes this to be again repeated? for John had said once before, that the Word was with God. They care not, 'tis said, and that's enough. The Truth is, according to their Sense of this Context, no account can be given of this Repetition, and they must allow it to be a meer Tautology. But let us (say the Socinians) hear Grotius interpreting this sublime Proem of St. John's Gospel.*

*Ver. 1. In the Beginning, (i. e. when God created the Heavens and the Earth. For these Words are taken from Gen. 1. 1.) was the Word. The Hebrews call that Power and Wisdom of God, by which he made the World, and does all other his extraordinary Works, his Word. Psal. 33. 6. By the Word of the Lord were the Heavens made. Heb. 11. 2. The Worlds were made by the Word of God. 2 Pet. 3. 5. By the Word of God the Heavens were of old. Psal. 107. 20. He sent his Word, and healed them. They borrowed this Expression from Moses, who in describing the Creation, saith that God said, Let there be Light, Gen. 1. 3. God said, Let there be a Firmament, Gen. 1. 6. and so through the whole Chapter. Undoubtedly Moses is not to be understood of a Word orally spoken, for God is a Spirit; but his meaning is,*



is, God put forth his *Power and Wisdom*, and thereby created Light and the Firmament, &c. as easily as Men can speak these Words, *Let there be Light, Let there be a Firmament.* Thus we see why the Divine Wisdom and Power was called the *Word* by David, and so many Writers of the New Testament.

*The Word was with God*; i.e. It was not yet in the World, or not yet made Flesh, (ver. 10, and 14.) but with God.

*The Word was God*; i.e. The Word (or Divine Wisdom and Power) is not something different from God; but being his Wisdom and Power, is God. 'Tis the common Maxim of Divines, that the Attributes and Properties of God are God. Which is in some Sense true. We may also here note, that those Persons (whether Angels or Men) to whom the Divine Word hath been in an extraordinary Degree communicated, have also had the Names *Jehovah* and God given to them. The Angel who destroyed *Sodom* by a *miraculous Tempest* from Heaven, is called *Jehovah*; so is he that promised *Abraham* to cause *Sarah* to conceive a Son, *Gen. 18. 13.* On the same account God says to *Moses*, *Exod. 7. 1. See I have made thee a God to Pharaoh.* Ver. 2. *The same was in the Beginning with God.* This is here again repeated by the Evangelist, to teach us that the Word is so God, that it is not all that God is; there being other Properties and Attributes of God, that are communicable as well as the Word.

Ver. 3. *All things were made by him.* The *English-Genova Translation* saith here, All things were made by *It*. But it matters not, for the Word begins here to be spoken of as a Person, by the same *Figure of Speech* that *Solomon* saith, *Wisdom hath builded her House, and hewn out her seven Pillars, Prov. 9. 1.* And that *David* calls God's Commandments *Counsellors*, *Psal. 119. 24.*

Ver. 4. *In him*; i.e. In him when he was in the World and was made Flesh; Ver. 10, and 14.

*Was Life*; i.e. By the Word, when made Flesh or Man, the way and manner of obtaining Life (eternal Life) was discovered to the

*Gentiles.* The way is the Doctrine of the Gospel, *John 12. 50.*

*And the Life was the Light of Men*; i.e. The Life-giving Doctrine by him taught, was that Light, to and by which Men may and ought to direct their Steps in order to eternal Blessedness, *John 12. 50.* So here the Doctrine of Christ, the Gospel, is called Light, as before it was called Life.

Ver. 8. *He (John) was not that Light*; i.e. *John* neither was, nor was the bringer of the Light of the Gospel: though he bare Witness to both. 'Tis usual in familiar Speech to call the Bringer of a thing, by the Name of the thing he brings: and for this reason our Saviour is called Life, and Light, *John 14. 6. John 8. 12.*

Ver. 10. *He was in the World.* Here the Evangelist returns to speak of the Word. The Sense is, in Process of time the Word became incarnate, that is, *Abode on the Person of Jesus Christ*, and so converted in the World among Men. God communicated his Word, (that is, a vast Effusion of his Divine Power and Wisdom) to his Son the Lord Christ, *Acts 10. 38.*

*The World was made by him*; i.e. The World and all Men were made by this Word, which (afterwards) abode on Jesus Christ: and which in and by him performed Works not much less wonderful than was the first Creation.

*And the World knew him not.* Knew not that the Word abiding on Jesus, was that very Divine Word which made both the World and all Men.

Ver. 11. *He came unto his own*; i.e. To those whom he had made, ver. 10. It is to be understood of the Word. The Word came in the Person of Christ.

*His own received him not*; i.e. did not own him for what he indeed was, the Divine Word. 'Tis again repeated, to brand the Ingratitude and Stupidity of the Jews of that Age.

Ver. 12. *Them that believe on his Name.* On his Name, is an Hebrew Phrase, as much as to say, *on him*; i.e. Them that believed on the Word, made Flesh: or them that recei-

ved and owned him for what he indeed was, even the Divine Word.

Ver. 14. *And the Word was made Flesh*; Or, *For the Word was made Flesh*: i.e. did abide on and inhabit an Humane Person, the Person of Jesus Christ; and so was (in appearance) made Flesh or Man: for Flesh is the usual Scripture Phrase for Man, *Gen. 6. 12. Dmt. 3. 26. Jer. 12. 12. Jer. 17. 5. Mark 13. 20.*

*And we beheld his Glory*; i.e. The Glory of the Man, on whom the Word did abide and inhabit in him. We beheld his Glory in his many Miracles, *John 2. 11.* Also in his Transfiguration, *2 Pet. 1. 17.* And on many other occasions.

*The Glory as of the only-begotten of the Father*; i.e. A Glory worthy of the only-begotten of the Father. Christ is called the only-begotten on several accounts, this especially, that he only was begotten by the Divine Power on a Woman, *Luke 1. 35.*

Ver. 15. *John bare Witness of him*.—*Saying, —He was before me*: i.e. Was before me in Dignity, being the only-begotten of God. So *Erasmus* and *Bera* as well as *Grotius*.

Ver. 18. *Which is in the Bosom of the Father*; i.e. Who is most dear to the Father. So the Phrase signifies in other Texts; *Numb. 11. 12. Dmt. 13. 6.*

*Hath revealed him*; i.e. Hath revealed his Mind and Will to Men. Hitherto (for the most part) *Grotius*.

Briefly, *The Word* (according to *Grotius*) is not an eternal Son of God, but is here the Power and Wisdom of God; which Word abiding without measure on the Lord Christ; (as it is expressly said, *Heb. 1. 3. Mat. 28. 18. Col. 2. 3.* see the Notes on these Texts) 'tis therefore spoken of as a Person, and as one Person with Christ, and he with that.

This Notion of the Word will lead a Man through all the Difficulties of this Chapter, with far more ease than any other hitherto offered. Besides that it is so well founded, as has been shown on *ver. 1.* 'tis also as easy and obvious, and clears the Sense as much as can be expected on a Portion of Scripture that is so obscure and dark, and which was designed-

ly written after a mysterious and sublime manner.

(13.) *John 2. 19, 21. Destroy this Temple, and in three Days I will raise it up.—He spake of the Temple of his Body.* *Ans.* Christ raised his Body, by a Power communicated to Him by the Father: and accordingly his being raised, is always attributed to the Father, not to himself. *Gal. 1. 1.* Paul an Apostle,—*by Jesus Christ*; and God, the Father, who raised him from the Dead. See also *Eph. 1. 19, 20. 1 Thess. 1. 9, 10.* Had our Lord raised himself by his own proper Power, his Resurrection could in no respect be ascribed to the Father.

(14.) *John 2. 25. He knew what was in Man.* *Ans.* The Knowledge which the Lord Christ had, or now in his state of Exaltation hath, of the Secrets of Mens Hearts, is the pure Gift of, and Revelation from God, and the Divine Word abiding on him. *Rev. 1. 1. The Revelation of Jesus Christ, which God gave to him, to shew unto his Servants. John 3. 34. God giveth not the Spirit by measure (that is, sparingly) unto him. But see also what they say on Rev. 2. 23.*

(15.) *John 3. 13. No Man hath ascended up to Heaven, but he that came down from Heaven*; even the Son of Man, which is in Heaven. *Ans.* (1.) *Erasmus*, *Bera*, *Cambrinus*, acknowledge that the Greek should be rendered, which was in Heaven. Neither so are the Words, which was in Heaven, an idle Repetition of what went before; for it is repeated majoris asserverationis causa, for its greater Confirmation. The most learned Orthodox Interpreters understand this ascending into, and being in Heaven, as also the descending, only metaphorically; and interpret thus, *No Man hath ascended up to Heaven*: No Man hath known the Mind of God our Heavenly Father: *But he that came down from Heaven*; i.e. but he that is sent to you as the Messenger of Heaven, or of God. *Even the Son of Man which is in Heaven*; i.e. even I whose Meditation and Conversation is in Heaven. As *St. Paul* says of himself, *Phil. 3. 20. Our Conversation is in Heaven.* So they interpret the whole Passage, of the humane Nature, I suppose,

suppose, because our Lord considers and speaks of himself here by the Name only of the Son of Man. But the Socinians do (generally) understand this Text literally, and say, that 'tis here intimated that before our Lord entered upon his Office of *Messias*, he was taken up to Heaven to be instructed in the Mind and Will of God (as *Moses* was into the Mount, *Exod.* 24. 1, 2, 12.) and from thence descended to execute his Office, and declare the said Will of God. The same thing they say is also hinted, *John* 6. 38, 46, 51, 62. *John* 8. 40.

(16.) *John* 3. 18. *The only begotten.* *Ans.* See on *John* 1. 14.

(17.) *John* 5. 19. *Whatsoever things He (the Father) doth, these also doth the Son.* *Ans.* The Son doth them, only by the Spirit or Power of the Father inhabiting in him: *John* 5. 30. *I can do nothing of my self.* *John* 14. 10. *The Father that dwelleth in me, He doth the Works.* *March.* 12. 28. *I cast out Devils by the Spirit of God.*

(18.) *John* 5. 23. *That all Men should honour the Son, even as they honour the Father.* *Ans.* The meaning only is, as we honour God or the Father, so we must not forget to honour also the Son of God; because to him the Father hath committed the last Judgment of all Men, *ver.* 22. An Equality of Honour is no more intended here, than an Equality of Perfection in those words, *Be ye perfect, even as your Father which is in Heaven is perfect.* *March.* 5. 48. For the sense there is, As God is truly perfect, so do ye endeavour to be perfect with that Perfection of which your finite Natures are capable.

(19.) *John* 6. 44. *I will raise him up at the last Day.* *Ans.* The Lord Christ shall raise and change our Bodies by the same Divine Word, or Power of God communicated to him, and abiding on him, by which while he was in this mortal Life, he raised and changed the Body of *Lazarus*, which was corrupted: that the Power by which he restored *Lazarus* to Life again, was not our Lord's own proper Power, but God's, that is, the

Father's; is plainly intimated by our Lord himself, *John* 11. 41. *Father, I thank thee that thou hast heard me, &c.* Almighty God can lodge, even in dry Bones, a Power of restoring the Dead, 2 *Kings* 13. 21. See also what hath been said on *John* 5. 19.

(20.) *John* 8. 56, 58. *Abraham rejoiced (or desired) to see my Day, and saw it.* — Before Abraham was, I am, or (as 'tis rendered by the Syriac, Nonnus and Grotius) *I was.* *Ans.* (1.) Abraham saw Christ's Day, in the Spirit of Prophecy; he saw it as coming, not as present; he foresaw (as he desired) the time when it should be. (2.) St. *Austin* has confessed, that Christ is here said to be before Abraham, not actually, but in the Counsel, Decree and Ordination of God. And so St. *Peter* explains this matter; 1 *Pet.* 1. 20. *Who verily was fore-ordained from the Foundation of the World; but was made manifest in these last times.* In like manner at *Rev.* 13. 8. Christ is called the Lamb slain from the Foundation of the World: The Words are, *Whose Names are not written in the Book of Life, of the Lamb slain from the Foundation of the World.* Every one sees that Christ could be no otherways slain from the Foundation of the World, but in the Counsel and Decree of God. See more such Instances on *John* 17. 5. 'Tis true the Jews did not apprehend in what sense our Lord meant he was before Abraham: but neither did he intend or care they should; for finding them averse from Truth and Piety, he often so spake to some of them, as to perplex and affront their Blindness and Atrocity yet more, and not to instruct them: see for this *Luke* 8. 10.

(21.) *John* 10. 30. *I and the Father are one.* *Ans.* Not one God, but as Friends are said to be one. Thus our Lord explains himself, *John* 17. 11. *Keep them whom thou hast given me, that they may be one, as we are.* The Disciples could be one no otherways than as Friends are one, (namely in Affection and Design) neither with one another, nor with God. *Ver.* 22. *The Glory which thou gavest me, (i. e. the Power of doing Miracles) I have*

have given them, that they may be one, as we are one.

(22.) John 10. 33. *Thou bring a Man makest thy self God, or a God.* *Ans.* It appears they lied, by our Saviour's Answer at ver. 36. *Say ye of him, whom the Father hath sanctified, and sent into the World, Thou blasphemest; because I said, I am the Son of God? Had our Lord been more than the Son of God, he would have owned his Dignity, when they charged him with Blasphemy for saying those things, from which it might (by their strained Consequences) be inferred that he made himself a God.* *Cameo* on this Text ingeniously confesses, that in this Context our Lord doth not make himself God: He adds, That Times and Circumstances required, that the Revelation of this Mystery should be deferred till our Lord's Resurrection and Ascension into Heaven. In which saying, he gives up to the Socinians all the Texts of the Evangelists.

(23.) John 10. 38. *The Father is in me, and I in him.* *Ans.* 'Tis also said, 1 John 4. 16. *He that dwelleth in Love, (i. e. exerciseth Love and Charity) dwelleth in God, and God in him.* Therefore Christ and Christians are said to be in God, and God in them, by their mutual Love; or because of their mutual Love. See 1 John 2. 24. and 3. 24. and 4. 15.

(24.) John 12. 41. *These things said Isaiah, when he saw his Glory, and spake of him.* *Ans.* See on Isa 6. 1, 2, 9.

(25.) John 14. 1. *Ye believe in God, believe also in me.* *Ans.* Our Lord has himself interpreted this. John 12. 44. *He that believeth on me, believeth not on me, but on him that sent me.*

(26.) John 14. 9, 9. *If ye had known me, ye would have known my Father also: and from henceforth ye know him, and have seen him.* — *He that hath seen me, hath seen the Father; how sayest thou then, Shew us the Father?* *Ans.* It is also said, Luke 10. 16. *He that heareth you, heareth me; 'tis there further added, He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. Shall*

we now infer, that the Disciples and Ministers of Christ, are Christ: nay, are him also that sent Christ, namely God? The Truth therefore is, when we are said to know, see, hear, despise God, in knowing, seeing, hearing, or despising Christ, or his Ministers; the meaning only is, that Christ and his true Ministers being the Ambassadors and Messengers of God, and revealing to us his Nature and Will, they are so far forth to be esteemed one with God; and in seeing and hearing them, we see and hear him as much as the invisible God can be seen or heard, in this mortal Life.

(27.) John 14. 14. *If ye ask any thing in my Name, I will do it.* *Ans.* The obvious meaning is, if ye pray for any thing to God, using my Name; I will cause it to be done for you by my Intercession, the general Intercession that I will make for all good Christians. Heb. 7. 25. *He is able to save them that come unto God by him, (i. e. that pray to God in his Name) seeing he ever liveth to make Intercession for them.*

(28.) John 16. 8, 13, 14. *When he (the Comforter, or Spirit) is come, he will reprove the World of Sin: — He shall not speak of himself: — He shall receive of mine, and shew it to you.* Here the Spirit is plainly spoken of as a Person. *Ans.* (1.) Of those that are Unitarians, all the Arians, and very many Socinians, do acknowledge, that the Holy Spirit is a Person, chief of the Heavenly Spirits, prime Minister of God and Christ; because he is here called the Comforter (or Advocate) and said to hear, speak, and teach; and elsewhere to intercede for us. But they add, that this very Context in telling us, (ver. 13.) *He will guide you into all Truth, for he shall not speak of himself; sufficiently sheweth that he is not God, or a God.* For it were intolerable to say of God, he shall lead you into all Truth, for he shall not speak of himself: the contrary is true of God, he shall lead you into all Truth, for he shall speak of himself. (2.) But more generally the Socinians say, that Actions proper to Persons are by a Figure ascribed to things, and even to

Qualities of things, not only in Holy Scripture, but in all Writers. God's Commandments are called *Counsels*, Psal. 119. 24. Understanding is said to *lift up her Voice*, Prov. 8. 1. Wisdom to *build her House*, and *bring out her seven Pillars*, Prov. 9. 1. see Heb. 4. 12, 13. Luke 4. 39. Charity to *think no evil*, 1 Cor. 13. 5. Water and Blood to *bear Witness*, 1 John 5. 8. The Stone set up by *Joshua*, to *bear all the Words of the Lord*, Josh. 24. 27. Are these things Persons? Is it not evident that Actions proper to Persons are ascribed to them, as well as to the Holy Spirit, or Power and Inspiration of God, by the Figure called *Prosopœia*? Briefly, We ought to conceive thus of this matter, a great Effusion of God's Inspiration and Power being to be given to the Disciples, that it might be a continual Director and Guide when the Lord Christ was no more personally with them: therefore this Guide is by the aforesaid Figure spoken of in such terms as if it were some Doctor, Teacher, and Advocate. Hence it is said to reprove the World, to guide into all Truth, to intercede for us, (namely, because it suggesteth Prayer and Affection in Prayer:) also not to speak of himself, but to speak what he shall hear from God; to receive of Christ's, that is, receive of God the Remainder of Christ's Doctrine, and teach it to the Apostles. For 'tis to be noted that our Lord left some things to be taught by this Inspiration of God; because the Disciples were not capable to hear and believe them, till they had seen the great Miracles of our Lord's Resurrection and Ascension into Heaven, John 16. 12. *I have yet many things to say to you, but ye cannot bear them now; Howbeit when the Spirit of Truth is come, he shall guide you into all Truth.* The Spirit that guided the Apostles into all Truth, was it not the meer Inspiration of God?

It is for the same Reason, and by the same Figure, that this Power and Inspiration of God in the Apostles, is said to *bear Witness*, John 15. 26. to search Mysteries, 1 Cor. 2. 10, 11. to distribute Gifts, 1 Cor. 12. 2. to appoint Bishops, Acts 20. 28. to glorify Christ, John 16. 14.

Finally, It appeared in the Form of a Dove on Christ, and of Cloven Tongues on the Apostles, *Math. 3. 16. Acts 2. 3, 4.* Because God conveyed this Divine Energy to the Lord Christ, and to the Apostles, in these outward Symbols, which were fit Emblems of the Quality of the Gifts then bestowed. The Dove signified the mild and peaceable Spirit of Christ; and that the Power then conveyed to him should not be for the Damage or Hurt of Mankind: The Tongues denoted, that the Apostles did then and there receive the Gift or Faculty of speaking with many Tongues. But what sense can the *Trinitarians* make of these things? They say the Spirit is a Person and God: Did God receive and assume the Shape of a Dove, that is, of a Brute? What hinders but that they may believe all the Transformations in the Metamorphosis of *Ovid*?

(29.) John 16. 13. *All things that the Father hath, are mine.* *Answer.* 1. *St. Paul* hath said as much of every Christian; 1 Cor. 3. 21, 22. *All things are Yours:—things present, things to come, all are Yours.* 2. All things in this Text of *St. John*, are all things relating to the Christian Faith, Doctrine and Discipline: for it follows, *Therefore said I, He (the Spirit) shall take of mine, and shew it to you.* The meaning of the whole Passage is, all things relating to the Doctrine and Discipline of the Christian Church, which the Father hath in his Mind and Design, are mine: that is, are known to me, and shall (for the most part of them) be ordered by my self: as for the rest which I myself do not discover or order, the Spirit shall receive it, and shew it to you.

(30.) John 17. 5. *Glorify me with thine own self, with the Glory I had with thee, before the World was.* *Answer.* 1. *St. Austin* and many other learned and Orthodox Interpreters, not only grant, but contend that the meaning here is, Let me now actually receive that Glory with thy self, which I had with thee in thy *Deity* and *Design* before the World was. This Interpretation is confirmed by this, that the Sufferings of Christ were to precede his *actual*

Glory,



Glory, 1 Pet. 1. 11. *Searching what, and what manner of time the Spirit—did signify, when it testified before-hand the Sufferings of Christ, and the Glory that should follow.* 2. As 'tis here said, *The Glory that I had with thee before the World was:* so 'tis said, 2 Cor. 5. 1, *We have a Building of God, an House not made with Hands.*

Where we have, is, we have it in God's Decree and Intention, or it is prepared for us. 2 Tim. 1. 9. *Grace was given us in Christ before the World was.* Where again, *was given to us,* is, was given in God's Decree and Intention. Therefore so also we may understand, that Christ had Glory before the World was.

(31.) John 17. 10. *All mine are thine, and thine are mine.* *Ans.* It appears by the foregoing Verse, and by what follows, that Christ speaks of such as were or should be his Disciples. His meaning is, all that are my Disciples, are of thy giving to me, and still remain thine; and all that are true Servants and Lovers of God, readily become mine, that is, Disciples to me.

(32.) John 17. 24. *For thou lovedst me from the Foundation of the World.* *Ans.* None can deny that God loved all the Elect from the Foundation of the World. To God all things are present; not only what is past, but what is to come, is present to the Divine Mind and Knowledge.

(33.) John 20. 28. *Thomas answered, and said unto him, My Lord, and my God:* Or, O my Lord, and O my God! For 'tis an Attic Vocative. *Ans.* 1. *Nestorius*, Patriarch of Constantinople, was of Opinion that these Words were not designed to Christ, but to God. For though the Evangelist saith, *Thomas answered and said unto him (i. e. to Christ) O my Lord, and O my God;* yet the Exclamation might be addressed to God as its Object, tho it was also an Answer to our Saviour, or in Answer to our Saviour, and to what he had said at ver. 27. Or, if the Words were addressed to our Saviour also, it may be admitted as true what others say here: Namely, 2. When *Thomas* had felt the Prints of the Spear and Nails in our Saviour's Side and Hands, and was thereby fully satisfied that he was indeed

risen again, he breaks forth into this Exclamation; the first part of which he directed to Christ, the other to God. *O my Lord!* are Words of Congratulation to our Saviour; *And O my God!* Words of Admiration and Praise to God.

(34.) Acts 5. 3. 4. *Why hath Satan filled thine Heart, to lie to the Holy Ghost?—Thou hast not lied unto Men, but unto God.* *Ans.* Some of the most celebrated Interpreters among the Trinitarians have owned, that this Text ought to be thus understood, *Why hast thou lied to the Holy Ghost;* i. e. to us Apostles who have (thou knowest) the Holy Spirit or Inspiration of God in us. *Thou hast not lied unto Men, but unto God;* i. e. thou hast not hereby lied to Men only or chiefly, but to God, who is in us by his Spirit and Inspiration. This Interpretation is confirmed by 1 Thess. 4. 8. *He therefore that despiseth, despiseth not Man, but God, who hath also given unto us his Holy Spirit.* Here 'tis manifest, that those who despised the Apostles, are said to despise God, because God was in them by his Spirit: What hinders then, but that for the same reason, those that lied to the Apostles, should be said and understood to lie to God?

(35.) Acts 7. 59. *They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my Spirit.* *Ans.* (1.) The word *God* is not in the Original Greek, in no Greek Bible. (2.) Admitting this word *God* to be here rightly understood, yet the Greek when rendered Grammatically, maketh this sense, calling upon God, and saying, *O Lord of Jesus, receive my Spirit.* (3.) Admitting the English Translation, the meaning here is only this, *Stephen* called upon God, and he also said, *Lord Jesus, receive my Spirit;* because at the same time he saw *Jesus* (in Prophetick Vision) standing at the right Hand of God. He began to have this Vision while he stood before the Council, ver. 56. and it continued with him to the Moment of his Expiration, for his Consolation and Support; as is granted by many learned Interpreters of the Orthodox Party.

(36.) Acts 9. 14. 21. *To bind all that call upon thy Name.* (The Words are spoken to the Lord Christ, as is made undeniable by ver. 17.) — *Is not this he, that destroyed them which called on this Name (Christ's Name) in Jerusalem?* *Ans.* 1. The Socinians generally not only grant, but earnestly contend, that Christ is to be worshipped and prayed to: because God hath (they say) by his inhabiting Word or Power given to the Lord Christ, a Faculty of knowing all things, and an Ability to relieve all our Wants. The Polonian Unitarians were so zealous in this matter, that they excommunicated and deposed from their Ministry, such of their own Party as denied that Christ might be prayed to, and worship'd with Divine Worship. This had bad Effects, therefore the Unitarians of Transilvania were more moderate, they admitted to the Ministers and Professors-Places, those that rejected the Invocation and Adoration of Christ; but obliged them under their Hands, not to speak against worshipping or praying to the Lord Christ in their Sermons or Lectures. 2. Those Unitarians that reject the Invocation of Christ, say, 1. That the most learned of the Ancients were of their Opinion. It appears by *St. Austin* (*T. 6. L. 1. de Hæres. Num. 43.*) and by *Photius* (*Cod. 117.*) that *Origen* denied that the Son was to be adored or prayed to. He is, saith *Origen*, not the Author, but Procurer of the good things bestowed on us. See also *Origen de Orat. sctâ. 1.* and *contra Celsum, l. 8.* In both which places he expressly denies, that Christ is to be invoked. Nor can it be doubted, that *Origen* spoke the sense of the Catholick Church of his time. 2. Our Lord Christ, when he was consulted about the Object and Matter of Prayers, directed his Disciples to God; *Luke 11. 1, 2. When ye pray, say, Our Father which art in Heaven.* 3. It seems clear enough, that he forbade the Disciples to pray to himself; ordering them at the same time to pray to God in his Name, or for his Sake: *John 16. 23. In that Day (i. e. after I am risen, have seen you again, and being ascended into Heaven, have procured for you the Comforter, whose Consolations none can take from you. So all In-*

*terpreters of note) ye shall ask me nothing; — whatsoever ye shall ask the Father in my Name, he will give it you.* 4. To make Christ himself the Object of Prayer, is to destroy his Mediatory Office. For if he doth hear our Prayers, and can and doth (by a Power constantly resident in him) relieve our Wants; to what purpose is he our Mediator with God? They that make it a Duty to pray to Christ, will find it hard to give a good account of those Words, *Heb. 7. 25. He (Christ) is able to save unto the uttermost, all that come unto God by him, (i. e. that pray to God in his Name, or for his Sake) seeing he ever liveth to make Intercession for them.* What can be more evident, than that here Christ's saving us from the Evils we either fear or labour under, is ascribed not to his own inherent Power, but to his Intercession with the Almighty. It is farther to be observed, that these Gentlemen say, that Christ's Mediation and Intercession for us, is not to be understood of a verbal or personal Mediation, proceeding from a particular knowledge of our Wants and Prayers, but he mediates by his Merits; that is, by the perfect Obedience, and most acceptable Services that he has performed to God.

As to the objected Texts, *To bind all that call upon thy Name.* And again, *Is not this he that destroyed them that called on this Name in Jerusalem?* They answer, that the Original Greek may be translated several ways. 1. Thus, to bind all that are called by thy Name. And, Is not this he, that destroyed them who are called by this Name in Jerusalem? that is, All that from Christ are called Christians. And this seems to be the genuine Sense of these Texts. 2. Thus, To bind all that name thy Name. And, Is not this he that destroyed them who name this Name in Jerusalem? that is, that profess the Name of Christ, that speak of Christ as their Master and Teacher. Agreeably to this, *St. Paul* saith, *2 Tim. 2. 9. Let all that name the Name of Christ, depart from Iniquity.* 3. Thus, as 'tis in our English Bibles, to bind all that call upon thy Name. And, Is not this he that destroyed them that called on this Name in Jerusalem? For though the first

Christians did not pray to the Lord Christ, yet they called upon his Name in Prayer, they used his Name in their Prayers to God, praying for all things in his Name; which is *a calling upon his Name* in the most proper and grammatical Sense of these Words; and is indeed the only Sense of which they are capable, when they are used of a Man, as Christ was. So they.

(37.) Acts 15. 28. *It seemed good to the Holy Ghost, and to us.* Answ. That is, to God's Inspiration in us, and therefore to us also: See on John 16. 8, 13, 14.

(38.) Acts 20. 28. *Feed the Church of God, which he hath purchased with his own Blood.* Answ.

1. It appears by the Syriac, the Armenian, and the most ancient Greek Bibles, that the true reading of this Text is, *Feed the Church of Christ*, which he hath purchased with his own Blood. 2. Admitting the reading in the vulgar Editions of the Greek, yet some great

Masters of that Tongue have rendered the Greek Words thus, *Feed the Church of God*, which he hath purchased with *his own Son's Blood*. 3. Admitting the Translation in our English Bibles, some learned Men (particularly *Erasmus*) have noted, that the Blood of Christ is here called the Blood of God, because it was the Blood which God gave for the Redemption of the World. So John 1. 36. *Behold the Lamb of God*: that is, the Lamb of Sacrifice which God giveth for the Sins of the World. For God so loved the World, that he gave his only begotten Son to die and shed his Blood for us. From,

S I R,

Your

Faithful and Afford.

# A Fourth Letter

Concerning the

## UNITARIANS

Vulgarly Called

## SOCINIANS.

S I R,

**W**E are come to the last part of our Task, the Texts of the Epistles and Revelation, and the Answers of the Socinians to them.

(1.) Rom. 1. 3. *Jesus Christ our Lord, which was made of the Seed of David, according to the Flesh.* Rom. 9. 5. *Of whom, as concerning the Flesh, Christ came; who is over all, God blessed for ever.* Amen. Cyprian adv. Jud. l. 2. c. 5. Hilarius in Psal. 12. Answer. 1. It is very probable, by the Syriac, and by some Passages in Ignatius and other Fathers, that the Word God was not originally in this Text, for they read it thus, *Of whom as concerning the Flesh Christ came, who is blessed above all for ever.* 2. But admitting the reading in the vulgar Editions of the Greek, the Greek Words (as Erasmus and Curcellæus observe) should have been thus translated, *Of whom, as concerning the Flesh, Christ came; God who is over all be blessed for ever.* For the Words are a Thank-

giving for Christ, and for his Exaltation. The Addition of the word *Amen*, proper in Prayers and Thanksgivings, doth much countenance this Translation. 3. These Words, *according to the Flesh, and as concerning the Flesh*, never signify (as Trinitarians would here interpret them) *according to his Human Nature*, as if Christ had also a Divine Nature: Rom. 9. 3. *My Kinsmen according to the Flesh.* Rom. 4. 1. *Abraham, our Father as pertaining to the Flesh.* Col. 3. 22. *Servants obey in all things your Masters according to the Flesh.* Had now Abraham or Paul's Kinsmen, or have Masters a Divine Nature, because these Words, *according to the Flesh, and as pertaining to the Flesh*, are used of them? The Truth is, these Phrases are only as much as to say *according to the Body*; and are to signify that Abraham is the Father of the Jews, according to their Bodies, as God is the Father of their Souls or Spirits: and that the Jews were Paul's Kinsmen according to

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the Body, but not of Kin to him in Respect of Likeness in Faith or Manners: also that Masters are Masters over our Bodies, not of our Minds or Spirits. Therefore in the other Texts also, where Christ is said to be of the Seed of Abraham, of Israel, and of David, according to the Flesh; the meaning can only be, that as to his Body, or outward Man, he descended of the House of David, and of the Stock of Israel and Abraham, his Soul or Spirit being from God.

(2.) Rom. 2. 16. *God shall judge the Secrets of Men by Jesus Christ.* 1 Cor. 4. 5. *Who both will bring to light the hidden things of Darkness, and will make manifest the Counsels of Hearts.* *Ans.* The Knowledge Christ hath, or at the last Judgment shall have, of the Secrets of Hearts, is purely by Revelation from God, and the Divine Word communicated to him; *Rev. 1. 1. The Revelation of Jesus Christ, which God gave to him to shew unto his Servants.*

(3.) Rom. 10. 12. *The same Lord over all, is rich unto all that call upon him.* *Ans.* This, and what follows, is spoken of God, not of Christ.

(4.) 1 Cor. 1. 2, 3. *All that in every place call upon the Name of Jesus Christ.* Ver. 3. *Grace be to you, and Peace from God our Father, and from the Lord Jesus.* *Ans.* 1. As to the former of these Texts, see on *Acts* 9. 14, 21. For all that is there said, takes place here also. 2. But as to Ver. 3. it shows plainly that Christ is not God, for it speaks of him as a distinct and different Person from God: Therefore Grace and Peace is wished to the Corinthians from God, as the Author of every good and perfect Gift; and from Christ, (to use the Words of Origen) as the *Procurer*, by his Intercession with God.

(5.) 1 Cor. 6. 9. *Your Body is the Temple of the Holy Ghost.* 2 Cor. 6. 16. *Ye are Temples of the living God.* *Ans.* The Holy Ghost, or Spirit, being the Inspiration and Power of God, the same Bodies that are Temples of one, must needs be Temples also of the other.

(6.) 1 Cor. 10. 9. *Neither let us tempt Christ, as some of them also tempted, and were*

*destroyed of Serpents.* It had been said before, at Ver. 4. *They drank of that Spiritual Rock that followed them, and that Rock was Christ.*

*Ans.* 1. The Rock was Christ; not really, but in Signification, it signified and prefigured Christ, for which reason 'tis called a *spiritual Rock.* So *St. Austin*, *contr. Advers. Leg. & Prophet.* l. 2. c. 6. This Interpretation is confirmed by Instances of like Nature, *Gen. 41. 26. The seven good Kine are seven Years, and the seven good Ears are seven Years:* that is, they signify and prefigure seven Years of Plenty. This Rock prefigured Christ, as he is the true Rock of his People and Church: Its Waters only signified Christ; for as they were the Refreshment and Life of the Israelites in the Wilderness, so is Christ of the true Israel of God, in the howling Wilderness of this present World. 2. Whereas we are bid, at Ver. 9. not to tempt Christ; 'tis to be noted that the ancient and true reading of this Text is, Let us not tempt God. *S. Epiphanius* hath left upon record, that it was the Heretick *Marcion* who corrupted this Text, by putting Christ for God in the Copies by him published, *Epiph. L. 1. T. 3. p. 358. Edit. Petav.* But admitting the reading in the English Bibles, yet the sense will be, Let us not tempt (that is, murmur against) Christ; as the Israelites tempted or murmured against God in the Wilderness. That tempting God and Christ, is rightly interpreted by *murmuring against them*, appears by *Numb. 14. 27, 28, 29.*

(7.) 1 Cor. 12. 4, 5, 6, 11. *There are diversities of Gifts, but the same Spirit; — Differences of Administrations, but the same Lord; — Diversities of Operations, but it is the same God which worketh all in all. — All these worketh that one and the same Spirit.* *Ans.* The plain meaning is, God and his Spirit; that is, God by his Spirit and Inspiration, worketh that great Diversity of Gifts, (Prophecy, Tongues, Healing) which were in the Christians of those Times; and that though there are different Administrations (that is, Orders of Men) in the Church, yet they are all under one Lord or Head, even Christ.

(8.) 2 Cor.



(8.) 2 Cor. 8. 9. *Ye know the Grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might become rich.* *Ans.* The sense is, Such was the Favour and Love of Christ to Mankind, that in his own Person he set us an Example of Mortification and Self-denial, in his living a poor sort of Life; though 'tis certain he could have lived in the greatest Splendor, Dignity, and Plenty. He that could multiply the Loaves and Fishes, and the Wine at the Wedding of *Cana*, need not have wanted any of the Comforts of Life; if for our Sakes (that we *Gentiles* might be rich and blessed for ever) he had not chose to imploy himself in Preaching, and making Disciples who might be his Agents in planting the Word of the Gospel over all the World.

(9.) 2 Cor. 12. 8, 9. *I besought the Lord thrice, that it might depart from me.—Therefore I will rather glory in my Infirmitie, that the Power of Christ may rest on me.* *Ans.* He besought the Lord, that is, he besought God. The Power of Christ here, is the Strength or Power which Christ procures, by his general Mediation (for all his Church, and every Member of it) with God. So the sense is, that what my Lord Christ can do and procure for me with God, may abide on me, namely, Power and Strength either to overcome or bear this Affliction. But note, that the *Socinians*, for the most part of them, do grant that the Word or Power of God abiding on Christ, doth qualify him, both to hear our Prayers, and to succour us in all Distresses.

(10.) 2 Cor. 13. 14. *The Grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost be with you.* *Ans.* 1. This Text demonstrates, that neither the Lord Christ, nor the Holy Spirit are God, for it plainly distinguishes them from God. 2. The sense of the whole Verse is, I wish you the continual Favour and Intercession of Christ; for you are not unknown to him, seeing the Angels (of whom he is made King and Head) signify to him your State

and Condition; *Rev. 5. 6. Heb. 1. 14.* I wish you, as an Effect of Christ's Intercession, the Love of God or the Father: and as the Consequence of that, a plentiful Communication of God's Holy Spirit or Inspiration, together with all the Effects of it.

(11.) Gal. 1. 1, 12. *Paul an Apostle, not of Man, neither by Man, but by Jesus Christ, and God the Father.* — *I neither received it of Man; neither was I taught it, but by Revelation of Jesus Christ.* *Ans.* As we truly say, the Holy Bible is the Word not of Men, but of God; because though it was spoken and written by Men, yet it proceedeth (as to the matter of it) from the Inspiration of, and Direction from God: So *Paul* rightly denies he is made an Apostle by Man, because he was made one by Jesus Christ, who in all things acted by the Spirit and Directions of God. Briefly, *Not of Man, neither by Man* in these Verses, is only as much as to say, not by humane Authority, but by Authority from God by the Lord Christ.

(12.) Eph. 3. 9. *Who created all things by Jesus Christ.* *Ans.* Though the Words might have been rendered, Who created all things for Jesus Christ, (see on *Heb. 1. 2.*) yet the truth is, these Words, by or for *Jesus Christ*, were not originally in this Text; but added to it. For it appears by the most ancient Greek Copies, and by the Syriac and Latin, as also by several of the Fathers, that the true reading here is only thus, *Who created all things.*

(13.) Phil. 2. 5, 6, 7, 8. *Let this Mind be in you, which was in Christ Jesus; who being in the Form of God, thought it not Robbery to be equal with God: But made himself of no Reputation, and took upon him the Form of a Servant. And being found in Fashion as a Man; he humbled himself, and became obedient unto Death, even the Death of the Cross: Wherefore God hath highly exalted him, and given him a Name above every Name.* *Ans.* It cannot be the Design of the former part of these Words, to intimate that Christ is God; because 'tis at last added, that God hath exalted him, and given him a Name above every Name; for

for these Words plainly distinguish Christ from God, as one who is not himself God, but exalted by God. This and other Considerations, has obliged the more judicious and learned Trinitarians, to interpret this whole Context of Christ, as he is a Man, and to translate somewhat otherways than we have done in the English. They render and interpret the Words thus ;

Ver. 5. *Let this Mind be in you, that was in Christ Jesus* ; i. e. be ye humble and lowly as the Lord Christ was, ver. 3, 4.

Ver. 6. *Who being in the Form of God* ; i. e. who being made like to God ; and namely by a Communication to him of Divine and miraculous Power over Diseases, Devils, the Grave, the Wind, the Seas, &c.

*Committed not Robbery by equalling himself to God* ; i. e. did not rob God of his Honour, by arrogating to himself to be God, or equal to God.

Ver. 7. *But made himself of no Reputation* ; i. e. chose a poor Life, like a Person of no Reputation or Merit.

*And took upon him the Form of a Servant* ; i. e. became like a Servant ; possessing nothing of his own, and suffering Injuries and Reproaches, without making Reply or seeking Revenge. Being a Preacher of Mortification, Humility and Self-denial, he lived up to the height of his Doctrine.

Ver. 8. *Being made like other Men, in the common Similitude of Man* ; he humbled himself, and became obedient unto Death ; i. e. being a Man in all respects like other Men, (Sin excepted) he always expressed a great Humility ; and notwithstanding that he could have delivered himself from them, yet was he obedient even to evil Magistrates ; and without Resistance underwent that Death, which their Wickedness and Malice prepared for him.

Ver. 9. *Wherefore God hath highly exalted him*. For this, as well as other Causes, he is now by God advanced even above Angels ; the very Angels being put under his Directions.

(14.) Phil. 3. 21. *Who shall change our vile*

*Body, that it may be fashioned like to his glorious Body* ; according to the mighty working whereby he is able to subdue all things to himself. *Ans.* See on John 6. 44. and on John 5. 19. places parallel to this.

(15.) Col. 1. 15. *The Image of the invisible God*. Heb. 1. 3. *The Express Image of his Person*. *Ans.* 1. These Texts are Demonstrations that Christ is not God ; it being simply impossible, that the Image should be the very being or thing whose Image it is. 2. Those that alledg these Texts to prove that Christ is God, forget that St. Paul saith of every Man, that he is the Image and Glory of God, 1 Cor. 11. 7.

(16.) Col. 1. 15, 16. *The Image of the invisible God, the first-born of every Creature*. For by him were all things created that are in Heaven, and that are in Earth. — And he is before all things, and by him all things consist. *Ans.* 1. Christ is called the first-born of every Creature, not absolutely, as if he was in being before all other Creatures ; but the meaning is, He is the first-born from the dead of all God's Creatures. He is the first that was raised from the dead (and thus as it were born again into the World) so as never to die again, but forthwith enjoy eternal Life. Thus in this very Context is the first-born explained, ver. 18. *He is the Head of the Body the Church, who is the Beginning, the first-born from the Dead*. 2. These Words, For by him were all things created, &c. are not spoken of Christ, but of God. The sense of the whole Context is this, (from v. 15, to ver. 19.) The Lord Christ is the most perfect Image of the invisible God, the first-born from the Dead of every Creature ; for (O Colossians) by him, even by the invisible God, were all things created ; they were not (as some of your Philosophers have taught you) from all Eternity, nor (as others say) arose from the accidental Concourse of Atoms, but all of them (whether things in Heaven, or things in Earth ; whether they be Thrones, or Dominions, or Principalities, or Powers) are Creatures, and were by God created, who is before them

them all, and by him they all consist. But he is the Head of the Body the Church, who is the Beginning and first-born from the Dead, even the Lord Christ. 3. They observe farther, that the most learned and critical Interpreters of the *Trinitarians*, do not think that Creation is in this Context ascribed to Christ. They interpret this Context thus, *The most Beloved* (so first-born is used by the *Hebrews* and *Hellenists*; Exod. 4. 22. Psal. 89. 27. Jer. 31. 9.) of every *Creature*, or the *Chief and Head* of every *Creature*. So *Camero*, *Piscator*, *Deodat*, *Dally*, *Vorstius*, *Davenant*, *Grotius*. For by him were all things modelled, whether they be things in *Heaven*, or things in *Earth*, modelled, not created. So of the *Ancients*, even *Athanasius*, and *St. Cyril*, *Procopius Gargus*, and *Fulgentius*: So also *Alfonso Salmero*, *Arias Montanus*, *Grotius*, and many more. The Lord Christ is said to model (or order) all things on *Earth*, because of the great change he introduced; abolishing *Judaism* and *Paganism*, (the only Religions then in the World) and introducing *Christianity* in their stead. He new ordered or modelled the *Thrones*, *Dominions*, *Principalities*, *Powers*, (and other *Angelick Orders*) in *Heaven*, in that he became their *Head and King* (whereas they were before immediately under God) and giveth to them from time to time such *Orders and Directions* as to him seem good, 1 *Pet.* 3. 22. *Rev.* 1. 1. *Rev.* 5. 6.

Whereas 'tis added at *ver.* 17. *He is before all things*: They understand it thus, he is in *Worth and Excellence*, as well as *Dignity and Power*, before all other Persons and things. And by him all things consist; i. e. By his wise *Providence* and *Government* they consist, or fall into no *Disorder and Confusion*. 4. *St. Chrysostom* goes a way by himself. He understands indeed, *ver.* 16. of Christ, but he renders it not, for by him were all things created, but thus, *the most beloved of every Creature*, for for him were all things created that are in *Heaven*, and that are in *Earth*, &c. So that the sense here is the same with what is said, *Heb.* 1. 2. *Whom he*

(*God*) *hath appointed Him of all things*; i. e. All things were originally made with respect to Christ, that they might be subjected one day to him, and he be made *Heir* or *Lord* (under God his Father) of them.

(17.) *Col.* 2. 3. *In him are hid all the Treasures of Wisdom and Knowledge.* *Ans.* 1. The *Socinians* grant, that in Christ are inestimable *Treasures of Wisdom*, given to him by God. But, 2. It has been observed by others, that this particular Verse and its Context should have been thus translated, To the Acknowledgment of the *Mystery of God* even the Father, and of Christ, in which (i. e. in which *Mystery*) are hid all the *Treasures of Wisdom and Knowledge*.

(18.) *Col.* 2. 9. *In him dwelleth the Fulness of the Godhead* bodily, and ye are complete in him; or, ye are filled by him. *Ans.* 1. 'Tis also said, *Ephes.* 3. 9. That ye (ye *Ephesians*) might be filled with all the *Fulness of God*. And this very Text of the *Colossians* saith, That the *Fulness of God* (or of the *Godhead*) is so in Christ, that we are filled by him with the same. Therefore the *Fulness of God*, or of the *Godhead* here, is the *Fulness of the Knowledge of God*; or of the *Godhead*: this dwelt in Christ, and with this he hath filled or completed us *Christians*. This *Knowledge* is said to dwell in Christ bodily, or (as others translate) *substantially*; in Opposition to that imperfect umbratile and unfinckere *Knowledge of God*, that was to be found in the *Philosophy* and *Philosophers* of the *Greeks*, who in *Paul's* Time were in great Esteem among the *Colossians* and other *Greek Nations and Colonies*. This Interpretation is confirmed by *Ver.* 8. and allowed by the most *Learned and Orthodox Interpreters*.

(10.) 1 *Thess.* 3. 11, 12. *God himself and our Father, and our Lord Jesus Christ direct (in the Greek, prosper) our way unto you.* *Ans.* *Paul* wishes that the Lord Christ may prosper his Way; meaning, by his general intercession with God, for all his *Ministers* and other *Labourers* in the Gospel; as also by his *Angels*, who are Christ's Agents, sent forth to minister to (i. e. to protect and help)

help) those that shall be Heirs of Salvation, *Heb. 1. 14. 1 Pet. 3. 22. Rev. 1. 1. Rev. 5. 6.* But it is added, at *Vn. 12.* of this third to the *Colossians*, *And the Lord make you to increase and abound in Love.* *Ans.* If these Words are to be understood of Christ, it must be said, That the Lord Christ causeth us to abound in Love, and all other Graces; partly by his Gospel, partly by his Intercession with him, who is the Giver of every good and perfect Gift, *Heb. 7. 25.* See also what has been said on *Acts 9. 14, 21.*

(20.) 2 *Theff. 2. 16, 17.* *Our Lord Jesus, — comfort your Hearts; and establish you in every good Word and Work.* *Ans.* See on 1 *Theff. 3. 11, 12.*

(21.) 1 *Tim. 3. 6.* *Without Controversy, great is the Mystery of Godliness, God was manifest in the Flesh, justified in the Spirit, seen of Angels, — believed on in the World, received up into Glory.* *Ans.* It appears by the Syriac, Latin, Ethiopick, Armenian, Arabick, and most ancient Greek Bibles; as also by the first Council of *Nice*, and a great many Citations out of the Fathers, both Greek and Latin; that the Word *God* was not originally in this Text, but added to it: For they read it thus, *Without Controversy great is the Mystery of Godliness, which was manifest by Flesh*, (that is, by Man, by the Ministry of Men, even Jesus and his Apostles) *justified by the Spirit*; (i. e. proved by Miracles done by the Spirit or Power of God) *seen of Angels*, (i. e. discovered to Angels, who greatly desired to understand this Secret, and the Particulars and Causes of it, *Ephes. 3. 10, 11. 1 Pet. 1. 12.*) *believed on in the World, received with Glory*; that is, entertained in most places with the greatest Respect and Honour, *Gal. 4. 15.* Note, that the Gospel is here called a *Mystery*, because it was so long concealed, and so late discovered: and the *Mystery of Godliness*, from its Effect; namely, because it disposeth Mens Minds to true Piety and Godliness. Note also, that it was *Macdonius* (the Second,) *Patriarch of Constantinople*, that corrupted this Text, by substitution of the word *God* instead of the word

*which*; and for this and other Matters, he was deposed in an Episcopal Council, and banished by the Emperor *Anastasius*, about the Year 512. The word [ *God* ] in this Context, is rejected by the first Council of *Nice*. But, 2. admitting the word *God* were truly read in the vulgar Copies of the Greek; yet if you will make sense, you must thus translate and interpret, *Great is the Mystery of Godliness, God was manifested by Flesh*, (i. e. God's Nature and Will was manifested by Flesh, that is, by Man, by Jesus Christ and his Apostles, to us *Gentiles*); *was justified by the Spirit*, (i. e. the same Will and Nature of God, was verified by Miracles done by the Spirit or Power of God); *was seen of Angels*, (was known to the Angels, who were very desirous to understand this new Revelation); *believed on in the World; received with Glory, or gloriously.*

(22.) 1 *Tim. 6. 14, 15, 16.* *Until the appearing of our Lord Jesus Christ, which in his time he shall shew, who is the Blessed and only Potentate; — whom no Man hath seen, nor can see.* *Ans.* The last words shew, that not the Lord Christ, but God is designed in this whole Description.

(23.) 2 *Tim. 3. 16.* *All Scripture is given by Inspiration from God. 2 Pet. 1. 21.* *Holy Men of God spake as they were moved by the Holy Ghost.* *Ans.* The Holy Ghost, or Spirit, being only the Inspiration and Power of God, it is truly said, that the Scriptures which proceeded from that Inspiration, did proceed from God; and that those who were acted by that Inspiration, were acted by God.

(24.) *Titus 2. 13.* *Looking for the glorious appearing of the great God, and our Saviour Jesus Christ.* *Ans.* 1. Nothing hinders but that we may believe, that not only the Lord Christ, but God himself, will appear at the last Judgment. So that Christ is said to judg the World, because he shall pronounce the Decree and Sentence of God, and order the Angels to execute it. So several of the Fathers understood this Text. 2. But the Truth is, the Words in the Greek are thus, *Looking for the appearing of the Glory* of

of the great God, and our Saviour Jesus Christ. Where the Glory of the great God is the Pomp, Power, and Angels, that God, even the Father, will cause to accompany the Lord Christ on that Day. *Matth. 16. 27. The Son shall appear in the Glory of his Father, with his (the Fathers) Angels.*

(25.) *Heb. 1. 2. By whom also he made the Worlds.* *Ans.* Grotius renders the Greek thus, For whom he made the Worlds. The Author (saith Grotius) writing to the Hebrews, refers to a Maxim received among them, that the World was made for the *Messias*. This Translation suits well with what went before, *whom he hath appointed Heir of all things* : for what can be more agreeable, than that the World should be made for him, who is appointed Heir or Lord of it ? Others render the Words thus, By whom he made the *Ages* ; understanding hereby, the Gospel-Ages, or Times.

(26.) *Heb. 1. 3. Upholding all things by the Word of his Power ; or, governing all things by his Powerful Word.* *Ans.* This is to be understood of God's Word or Power, not of Christ's, otherways than it was communicated to him by God, and did abide on him. For the whole Context runs thus, *Who (Christ) being the Brightness of his (God's) Glory, and the express Image of his (God's) Person, and upholding (in the Greek, Governing) all things by his (God's) powerful Word.* So the sense is, Christ upholds the Government and Order of the Church both in Heaven and Earth, he governs the Angels and Spirits of Heaven, and the Church militant on Earth, by the Word (i. e. the Power) of God given to him without measure. See also on *John 1. 1, &c.*

(27.) *Heb. 1. 5. Thou art my Son.* *Ans.* See on *Psal. 2. 7.* in the second Letter.

(28.) *Heb. 1. 6. Again, when he bringeth the First-begotten into the World, he saith, And let all the Angels of God worship him.* *Ans.* See on *Psal. 97. 7.* in the second Letter. But as to the word First-begotten, or First-born, it doth not belong to Christ only, in all the senses of it. Christ is Almighty, God's

First-begotten, or First-born from the Dead ; as was said on *Col. 1. 16.* but in other respects others also are so called. *Israel* is God's First-born, *Exod. 4. 22.* and *David*, *Psal. 89. 26, 27.* for this Expression in the Hebrew, signifies ordinarily, no more than the most Beloved, or much Beloved, as is apparent from the Texts last cited, and from *Jer. 31. 9. Heb. 11. 17.*

(29.) *Heb. 1. 8. Unto the Son, he saith, Thy Throne, O God, is for ever.* *Ans.* In the Greek 'tis, Unto the Son he saith, *God is thy Throne* (i. e. thy Seat, Resting-Place, and Establishment) for ever. So Grotius.

(30.) *Heb. 1. 10. And thou, Lord, in the Beginning hast laid the Foundation of the Earth.* *Ans.* See on *Psal. 102. 25.* from whence these words are taken.

(31.) *Heb. 2. 14. For as much as the Children are partakers of Flesh and Blood, he also himself took part of the same.* *Ans.* The Socinians do not deny, that the Soul of Christ took part in Flesh and Blood, that is, was incarnate ; as his Children, (that is, his People) were also Partakers in Flesh and Blood.

(32.) *Heb. 2. 16. He took not on him the Nature of Angels, but he took on him the Seed of Abraham.* *Ans.* In the Greek, and in the Margin of our Bibles, 'tis, *He taketh not hold of Angels*, (i. e. he saved not from Ruin, and from utter and final falling into Perdition, the Apostate Angels) but of the Seed of Abraham he taketh hold ; i. e. he saveth the Seed of Abraham. The Author here mentioneth only the Seed of Abraham, because this Epistle was written only to the Hebrews. Unless perhaps by the Seed of Abraham, he meaneth Abraham's Spiritual Seed, all the Faithful, all true Believers.

(33.) *Heb. 3. 3, 6. He who hath builded the House, hath more Honour than the House. — Christ as a Son over his own House, whose House are we.* *Ans.* The House here is not Men's Bodies, but the Church of Christ ; which (under God) he is truly said to build, partly by himself, partly by his Ministers.



(24.) Heb. 4. 15, 16. *We have not an High-Priest, which cannot be touched with the Feeling of our Infirmities; but was in all points tempted as we are. — Let us therefore come boldly unto the Throne of Grace.* *Ans.* We are encouraged here to pray with Assurance and Faith to God, by this Argument or Consideration, that our High-Priest and Intercessor having been in our very Circumstances, is touched with a true Feeling of our Infirmities, and therefore doth with great Earnestness intercede for us all in general.

(34.) Heb. 7. 3. *Without Father, without Mother, — having neither Beginning of Days, nor end of Life: but made like unto the Son of God, abideth a Priest for ever.* *Ans.* All acknowledge that these Words are spoken of Melchizedec. And that because neither his Father nor his Mother, nor the time of his Birth or Death, are mentioned in Scripture; he is therefore said to be without Father or Mother, and without Beginning of Days, or end of Life. But he is not herein like the Son of God (the time of whose Birth and Death is recorded in Scripture; and whose Mother was blessed Mary, and his Father the everlasting God) but he is like the Son of God, in that he abideth a Priest for ever.

(35.) Heb. 10. 5. *A Body hast thou prepared for me.* *Ans.* 'Tis undoubted, that God prepared a Body for the Soul of Christ.

(37.) Heb. 11. 26. *Esteeming (i. e. Moses esteeming) the Reproach of Christ, greater Riches than the Treasures of Egypt.* *Ans.* The sense is, *Moses* preferred being reproached and ill used by Pharaoh and the Egyptians (as Christ was reproached and abused, when he came to deliver the true Israel of God, from the Bondage of Sin and Satan) before all the Treasures and Riches, which he, as an adopted Son of Pharaoh's Daughter, might have expected and had in Egypt. So *Grotius*, and others, the most esteemed Interpreters.

(38.) Heb. 13. 8. *Jesus, the same yesterday, to day, and for ever.* *Ans.* This is prefaced to what here follows, *Be not carried*

*away with divers and strange Doctrines, as an Argument to persuade to Constancy in the true Faith.* The sense is, the Lord Christ and his Gospel, is the same thing that it always was; be not therefore carried about to every novel Doctrine. Ye will by Experience find, that 'tis a good thing to be established in the Grace of the Gospel; and not in Doctrines about Meats, which the Jews from the Mosaic Law, and the Gentiles from the Dictates of their Philosophers, so much urge.

(39.) 1 Pet. 1. 11. *Searching what, and what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the Sufferings of Christ.* *Ans.* 1. The Spirit of Christ, that is, the same Spirit of Prophecy that was in Christ, Gal. 4. 6. 2 Cor. 4. 10. Or, 2. the Prophetick Spirit in them which spoke of Christ: So *Grotius* interprets here. Others confirm his Interpretation, by observing, that the Spirit of Truth, and the Spirit of Error mentioned 1 John 4. 6. are those Spirits which speak the Truth, and teach Error. So we call *Virgil* the Poet of *Eneas*, and *Homer* of *Achilles* and *Ulysses*, because they have written and spoken of *Eneas*, *Achilles*, and *Ulysses*.

(40.) 1 Pet. 3. 19, 20. *Quickened by the Spirit, by which also he went and preached to the Spirits in Prison, which sometimes were disobedient, — in the days of Noah.* *Ans.* This Text seems to speak of Christ's descent into Hell. The sense is, Christ being dead, was shortly quickened, or brought to Life again by the Spirit or Power of God: by which also (that is, by assistance of which Spirit) he preached and spoke to the Spirits imprisoned in Hell, who would not hearken to *Noah* who in his Life-time preached Righteousness to them, 2 Pet. 2. 5. *Cardinal Bellarmine* has quoted above thirty of the Fathers, who interpret this Text after this manner. The Interpretation seems confirmed by 1 Pet. 4. 6. *For this cause was the Gospel preached, also to them that are Dead.* For that he speaketh of the real Dead, appears by the foregoing verse.

(41.) 1 John 1.1, &c. *That which was from the Beginning, — which we have seen with our Eyes, — of the Word of Life, — declare we unto you.* *Ans.* The Word of Life here, is the Gospel. The sense is, we declare or preach to you that Gospel or Word of Life, which from the Beginning was in the Mind and Decree of the Father. So St. John explains himself in these Words at ver. 3. *That eternal Life which was with the Father, and was manifested to us.* He calleth the Word of Life, eternal Life; as 'tis the ordinary and appointed means and way to eternal Life. He saith, he had heard it, and seen it with his Eyes, and handled it with his Hands; to signify by these Expressions, that it was fully, certainly, and perfectly known to him. For the Hebrews use to express full and certain Knowledge of things, by Words and Phrases borrowed from the Senses.

(42.) 1 John 3. 16. *Hereby perceive we the Love of God, because he laid down his Life for us.* *Ans.* Neither the Syriac, nor almost any Greek Copy of the Bible, hath the Word God in this Text. The true reading is, hereby perceive we his Love, because he (Christ) laid down his Life for us. 2. Admitting the reading in the English Bible, yet he in this Text is not God; but Christ the Son of God, who was mentioned ver. 8. So Grotius. And the Interpretation is certain, for God cannot lay down his Life.

(43.) 1 John 4. 3. *Every Spirit that confesseth not, that Christ is come in the Flesh, is not of God.* *Ans.* This saying, is come in the Flesh, (or in Flesh, for so 'tis in the Greek) is opposed to those false Prophets and Teachers, that affirmed Christ had not a real Body of Flesh and Blood, but a Spiritual; and consequently was not a true Man, nor the Off-spring of David. On the contrary St. John here teaches that Christ is come in Flesh, or in the Flesh; that is, was clothed with a real Body of real Flesh.

(44.) 1 John 5. 7. *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* *Ans.* 1. This Verse was not originally in the Bible,

but has been added to it. 'Tis not found in the most ancient Copies of the Greek, nor in the Syriac, or Arabic, or Ethiopic, or Armenian Bibles, nor in the most ancient Latin Bibles. 'Tis not acknowledged by the Fathers, who treated professedly of this Question of the Trinity; 'tis wholly rejected by abundance of the most Learned Critics and Interpreters, and by all acknowledged to be doubtful and uncertain. 2. Admitting this Verse to be genuine, yet the most Learned Trinitarians confess the sense is, not *these three are one God*, but *these three are one in their Testimony*, or they agree in their Testimony; for they are here considered and spoken of as Witnesses. So Beza, Vatablus, Calvin, Erasmus, the English Geneva Notes. And accordingly most of the Greek Bibles which have this Verse in them, read here as they do in the next Verse (not these three are one, but) *these three agree in one; i. e. in one and the same Testimony.*

(45.) 1 John 5. 20. *We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ: This is the true God.* *Ans.* This was a very negligent Translation, say the Socinians. For whether you interpret him that is true to be God, or to be Christ, no sense can be made of the Words. The latter part of the Text ought to have been thus rendered, *We are in him that is true. (i. e. in God) by his Son Jesus Christ. This is the true God; i. e. He whose Son Christ is, and in whom we are, he and no other is the True God.* So that this Text plainly denies that Christ is the True God. When we are said to be in God by Christ; the meaning is, we are united to God (by his Love to us, and ours again to him) by the Procurement and Means of the Lord Christ, who hath by his Gospel revealed God to us, and by the highest Arguments engaged us to love and serve him.

(46.) Rev. 1. 8. *I am Alpha and Omega, — saith the Lord, which is, and which was, &c.* *Ans.* This Verse speaks of God only, not of Christ: for at Ver. 4, and 5, Christ is distinguished.

distinguished from him, *which is, and which was.*

(47.) Rev. 1. 11. *I am Alpha and Omega, the first and the last.* *Ans.* 1. This part of the Verse is not in the Latin, nor in any good Greek Bible. 2. But admitting the Words, it has been said on *Isa.* 44. 6. in the Second Letter, in what Sense these Terms may be used of the Lord Christ.

(48.) Rev. 1. 17. *I am the First and the Last.* *Ans.* See on *Isa.* 44. 6.

(49.) Rev. 2. 23. *I am he, which searcheth the Reins and Heart.* Every one knows this is an Hebrew and Scripture Phrase, signifying, *I know the most secret Thoughts*, which is a Property belonging only to God. *Ans.* The Knowledge which the Lord Christ had or hath, of any ones secret Thoughts, is a Revelation made to him by God; as it was also sometimes to former Prophets: Rev. 1. 1. *The Revelation of Jesus Christ, which God gave to him, to shew unto his Servants.* 2 Kings 6. 12. *The Prophet that is in Israel, telleth the King of Israel, the Words that thou speakest in thy Bed-chamber.* 2 Kings 8. 12. *I know the Evil that thou wilt do to the Children of Israel.* Prophets search the Heart, that is, know the Thoughts and Propensions of the Heart, by the Spirit or Inspiration of God in them. But the Lord Christ hath a far greater measure of that Spirit, than any of the former Prophets ever had.

(50.) Rev. 3. 14. *The Beginning of the Creation of God.* *Ans.* 1. These Words prove that Christ is not God, but a Creature. 2. But the Truth is, the Greek should have been thus rendered, *The Prince (or Chief) of the Creation of God.*

(51.) Rev. 5. 5. *The Root of David.* *Ans.* That is, a Root springing from *David*: As a Root of the Earth, is a Root which springeth from the Earth; not on the contrary, a Root from which the Earth springeth.

(52.) Rev. 5. 6. *I beheld, in the midst of the Throne — a Lamb (as it had been slain) having — seven Eyes, which are the seven Spirits of God, sent forth into all the Earth.* *Ans.* This Text confirms what has been often said, namely,

that the Knowledge which our Lord Christ now hath of Affairs on Earth, is (partly) by means of those ministering Spirits which are sent forth into all the Earth, *as his Eyes*, to see and relate the state of things: for what other reason can they be here called his Eyes?

(53.) Rev. 5. 8. *Having every one of them, — Vials full of Odors, which are the Prayers of the Saints.* *Ans.* In this Vision the Prayers of the Saints are by the Elders (or Presbyters) offered to Christ, as the Mediator; that is, with Intention that he should recommend them to God by his Intercession. But note also, that 'tis not here said that these Prayers were at all offer'd to Christ. Farther; it appears that these Prayers were only Praises, not Petitions. See *ver.* 9, 10.

(54.) Rev. 17. 4. *Lord of Lords, and King of Kings.* *Ans.* Christ is so Lord of Lords; as that himself hath one, who is not only his Lord, but his God. John 20. 17. *I ascend to my Father and your Father, to my God and your God.*

(55.) Rev. 21. 6. *I am Alpha and Omega.* *Ans.* These Words are spoken by and of God only.

(56.) Rev. 22. 20. *Even so, come Lord Jesus.* *Ans.* 'Tis a Wish, not a Prayer.

(57.) Rev. 22. 21. *The Grace of our Lord Jesus Christ be with you.* *Ans.* In what Sense the Grace or Favour of Christ is wished to Christians, hath been explained on 1 Cor. 1. 2. and on 2 Cor. 13. 14.

Besides these Answers to particular Texts, the *Socinians* say farther in general to all the Quotations out of the New Testament: That,

1. Whereas they differ from the Church in translating *several*, and in interpreting all the before-cited Texts; their Translations and Interpretations ought to be admitted, and those of the Church, or *Trinitarians*, rejected; because that Interpretation of Scripture can never be true, which holds forth either a Doctrine or a Consequence that is absurd, or contradictory and impossible. Is it not (say they) manifestly contradictory and impossible,

ble, that there should be three Almighty and most wise Persons, and yet but one God ; when nothing can be more certain or evident, than that every Almighty and most wise Person is a God, a most perfect God, to whom nothing can be added ? Is it not doubly contradictory and absurd to say, there are three Persons who are *severally and each of them* the true and most High God, and yet there is but one true and most High God ? Unless you mean one thing by a *true and most High God*, in the first Clause, and another thing in the other Clause : And if so, you introduce *two sorts* of true and most High Gods ; which I think all Christians abhor.

We reject the Doctrine of the *Anthropomorphites* (that God hath Humane Parts and Passions) though grounded, if you regard only the sound of the Words, on a great many clear Texts of Scripture, as may be seen in Mr. Bidle's Catechism ; because 'tis absurd and impossible, that he who has Humane Parts and Passions, and resides in Heaven only, should create and preserve the World, and should be conscious to Mens Thoughts on Earth. What can be more exprets than, *This is my Body* ? yet we justly reject the Doctrine of Transubstantiation, because 'tis contradictory, and impossible, that the same Body should at the same time be in more places than one. Therefore any other Doctrine, that plainly appears to be absurd and contradictory, ought also to be rejected ; how agreeable soever it may seem to the *meer Chime and Jingle of the Words* of some few Texts. We are (as *Tertullian* rightly faith) to interpret Scripture, not by the Sound of Words, but the Nature of Things : *Malo (faith the Father) te ad sensum rei, quam ad sonum vocabuli exercitas.* Tertul. *adv. Prax.* c. 3.

2. They say farther, That none of the objected and above-cited Texts, are by *Trinitarians* themselves thought to be true and demonstrative Proofs either of the Trinity, or of the Divinity of the Son or Spirit. Every one of these Texts, but *John* 1. 1, &c. is given up to the *Socinians*, as an incompetent and unconcluding Proof, by some or o-

ther of the most learned and allowed Critics and Interpreters of the *Protestant Party*. And *John* 1. 1, &c. is given up by *Episcopius* ; who says, that the *Socinian* Interpretation of that Context is, *Bona & Vera*, a true and good Interpretation. As to the *Catholic* Doctors (so called) *Chr. Sandius* hath made a great Collection of Testimonies out of them, to this effect, That neither the Trinity, nor the Divinity of the Lord Christ, or of the Holy Spirit, can be proved by the Scripture ; but by Tradition only. Some of them confess that the Scriptures rather favour the *Socinian* Doctrine ; and that the Trinity is not only above, but contrary to Reason ; finally that if the Authority of the Church did not oblige them to be *Catholicks*, they should choose to be *Socinians*. See for these things : *Sandius, Hist. Eccl.* l. 1. c. de *Ario* and *Cingalvus, in Script. Trip. Revel.* An English Author of the *Romish* Perswasion, has these Words (*in Fiat. Lux.* p. 379, 380.) I may truly say, *Christ is the Pope's God*. For if the Pope had not been, or had not been so vigilant and resolute a Pastor as he is ; (he means such a Persecutor) Christ whom the Pope both worships himself, and propounds to the World to worship as the very true God, that made all things, Christ I say had not been taken for any such Person, as this day we believe him to be.

Whereas besides the above-cited Texts, the Orthodox object, That if Christ were not God as well as Man, he could not satisfy the Justice of God for our Sins, or be a full and sufficient Atonement for them : The *Socinians* answer, 1. That the Lord Christ is a Propitiation and Atonement for Sin, is a Demonstration that he is not God, for God doth not give or make, but receive the Satisfaction for our Sins. 2. They wonder that the Son of God, though he is a Man only, should not be judged a sufficient Satisfaction and Propitiation for Sin, (through the gracious Acceptance of God) when 'tis so known and evident, that the Oblation and Sacrifice of *Beasts* under the *Mosaic Law*, and from *Adam* till those times, was accepted as a full Atonement

ment and Satisfaction in order to Forgiveness; Lev. 5. 6. *He shall bring his Trespass-Offering, a Ram without Blemish; — and the Priest shall make Atonement for him before the Lord, for any thing of all that he hath done in trespassing.* See the whole Context.

Finally, Whereas the Orthodox do decline many of the Socinian Arguments, by the Distinction of two Natures (a Divine and Humane Nature) in Christ: For Example; When the Socinians object, *John 14. 28. My Father is greater than I: or, John 5. 30. I can do nothing of my self.* We answer, That these things are spoken of Christ only according to his humane Nature; but that he hath also a Divine Nature, by which he is equal to the Father, and can do all things of himself. To this they reply, 1. That the Distinction of two Natures (a Divine and Humane) in Christ, is clearly overthrown by the 8th, 9th, 10th and 11th Arguments mentioned in the first Letter. 2. If a thing otherways true of Christ, may be denied of him, because 'tis only in one of these (pretended) Natures, and not in the other; if our Saviour, saith he, can do nothing of himself, only because he can do nothing of himself according to his humane Nature, and can do all things of himself according to his (pretended) Divine Nature; then 'tis lawful and allowable to say, Christ is no Man, was never born of the Virgin, was not crucified, dead, or buried, did not rise again from the dead, ascended not into Heaven, under pretence that according to his Divine Nature, he never was born of the Virgin, never was crucified, dead, or buried, &c. Now who does not see, that to speak thus, were to deny the whole New Testament, and renounce Christianity? Have not we (say the Socinians) reason to reject and abhor a Distinction, that if it incommodes our Do-

ctrine, and the Allegations for it, does as effectually fight against the most evident and acknowledg'd Points of the Christian Faith? Nay the Distinction and Evasions founded on it, do at least as much hurt to the Trinitarians as to the Socinians. For if the Distinction of two Natures be true; and the Answers founded on it allowable; then no fault can be found with a Socinian, when he shall say, Christ is not true God, was not generated of the Essence of the Father, was not from Eternity: for all this may be said of him according (to use their own Words) *his humane Nature*; for according to that, he is not true God, was not generated of the Father's Essence, was not from Eternity. Do not Trinitarians absolutely disallow, as false and heretical, these Forms of Speech, though defended by the Distinction of the two Natures? why then do they expect, that their Adversaries in this Controversy, should admit their Answers which are founded on the same, and no other Defence?

This, Sir, is the Sum of what these Gentlemen say on this great Question; a Brief of their Arguments and Answers, by which they would support their Doctrine, that God is but one Person; and that (as some of them add) our Lord Christ nor the Holy Spirit, neither are, *nor ever are called Gods or God* in Holy Scripture, as also that neither Creation (whether New or Old) nor any of the Attributes of God are ascribed to our Blessed Saviour. For a Conclusion, give me leave to advise you in the Words of *St. Paul, 1 Thess. 5. 21. Prove all things, hold fast that which is good.*

S I R,

I am Your

most Obliged,

The



*The Publisher to whom the foregoing Letters were written, having left them some time with a Gentleman, a Person of excellent Learning and Worth; they were returned to him with this following-Letter.*

S I R,

**H**AVING had the Favour of perusing these Letters, I cannot but greatly esteem the Learning and Judgment of the Author; who has brought so large a Controversy (and that has been debated with the utmost Industry, Learning, and Subtily for many hundred Years, even from soon after the time of the Apostles) into so small a Compass, that one may soon see the Allegations from Scripture on both sides, with the most material Distinctions and Answers. Wherein it seems obvious to me, what is said in one of the Paragraphs of the First Letter, that the *Unitarian* Doctrine is an accountable and reasonable Faith, grounded on clear and evident Scripture-Arguments, so far as a negative Proposition can reasonably be expected to be: Whereas the *Trinitarian* Doctrine is founded upon obscure or mistaken Texts; and defended by such unreasonable Distinctions, as cannot be admitted by any Man of a free Judgment, being either contradictory in themselves, or utterly unintelligible. However, I can do no less than conclude, and expect every judicious Man's Assent to it; 1. That the Doctrine of the *Trinitarians* is no necessary or fundamental Doctrine of Christianity. 2. That 'tis unjust and unchristian, to lay the *Unitarians* or *Soci-nians* under any Penalties or Forfeitures, upon the account of their Doctrine. 3. That *Trinitarians* ought to own the *Unitarians* for Christian Brethren, and behave themselves towards them as such.

*First*, I said the Doctrine of the *Trinitarians* is no necessary or fundamental Doctrine of Christianity. For to say it is, doth, 1. Reflect upon the Goodness of God, and his Love to Mankind: as making that fundamental and necessary to Salvation, the Truth whereof must be confessed to be so very obscure and uncertain, that where the Prejudices of Education, Respect of Men, and Fear of Penalties do not prevail, the vulgar (who are ten to one of Mankind) either do not believe it at all, or confess it, as Parrots speak Words, without Understanding. 2. To make the Doctrine of the *Trinity* fundamental, is to join Hands with Papists in contradiction to Protestant Doctrine; owning with them that the Scriptures are obscure and insufficient even in Fundamentals: and so bringing in a necessity of admitting and believing unscriptural Traditions. Of this the Papists are so sensible, that it is the chief of those Arguments with which they attack Protestants; and which they urge in their former and latter Writings: wherein they not only seem to have, but have in reality great Advantage; as will (I am perswaded) appear to those that impartially consider it. It will not be here impertinent to tell you a Story that hapned in the present Reign. A certain great Lord was assaulted in his Faith by a Jesuit or other Seminary, who began with him thus; *My Lord, I know you believe the Creed of Athanasius*: to which the Lord (wisely perceiving what he would build upon that Concession) an-

swer'd, *Who told you so?* which quick Answer by Question, did so surprize and disappoint the Seminary, that he had no more to say. It seems his intended Argument leaned on that Pillar alone, to wit, the Belief of the Creed commonly called the *Athanasian*. 3. The *Trinitarian* Doctrine reflects Weakness and Unfufficiency upon the whole Christian Church and Faith of the First Ages; which (as our Author has noted) knew or professed no other but the Apostles Creed, which doth fully agree with the *Unitarian* or *Socinian*, but by no means with the *Trinitarian* Doctrine of fundamental Faith. 4. They that urge the Doctrine of the Trinity as *fundamental*, do clearly impugn the Sixth Article of the Church of England, which saith, "Holy Scripture containeth all things necessary to Salvation: So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of the Faith. Such also was the Judgment of Mr. *Chillingworth*, that eminent Defender of Protestantism, *ch. 6. n. 56.* where he saith, "By the Religion of Protestants, I understand—that wherein they all agree;—*THE BIBLE, THE BIBLE*, I say, *THE BIBLE* only is the Religion of Protestants. "Whatever else they believe besides it, and the plain irrefragable and indubitable Consequences of it, well may they hold it as a matter of Opinion, but not as a matter of Faith or Religion: neither can they with Consistence to their own Grounds, believe it themselves; nor require the Belief of it from others, without most high and most scismatical Presumption.

*Secondly*, I said, it follows from the foregoing Discourses, that it is unjust and unchristian, to lay the *Unitarians* or *Socinians* under any Penal Laws or other Hardships, on the account of their Conscience and Doctrine. For we may see here, that an honest and sincere Man, may in the Pursuit of his own Salvation, and in adhering to Protestant Principles, of the Clearness and Sufficiency of Scripture in Fundamentals, as also in reverence of the ancient

Faith held forth in the Apostolick Creed, and of the Church of the First Ages, he may (I say) with clear Satisfaction in his own Conscience, disbelieve the *Trinitarian* Doctrine. But how can Christians with Satisfaction to their Consciences punish such a Man? As for the publick Peace, there is not only nothing in the Nature of their Doctrine that inclines them to Unpeaceableness; but they have also always been extremely candid to those that differ from them, from a Principle common (I think) to them and the Remonstrants only, that *Conscience ought to be free in Matters of Faith*: This is a Principle with the *Socinians* and the Remonstrants; other Families of Christians take it up as an Expedient, when they have need of it. Briefly, If the *Socinians* appear to be as careful and diligent to know the Truth, as *Athanasians*; if they are in their Stations as learned as they, and as innocent and virtuous Men in their Conversations; how can any Christian judg and condemn them, without incurring our Saviour's Judgment and Condemnation? He that believes the whole Bible heartily; and endeavours sincerely to know the Mind of God and Christ therein, and to purge himself from those carnal Affections and Worldly Interests that hinder Men from seeing and obeying the Truth; and (perhaps) as a Testimony thereof, suffers the Loss of Advantages, and Goods, Kinsfolk, and Country, nay, undergoes Penury and other Hardships in foreign Countries, as many do at this Day; How can any who pretend to give Obedience to the Law of Common Reason, of *Moses* and the Prophets, and of Christ himself in his Sermon on the Mount, to wit, of doing to others as we would they should do to us, how, I say, can such think a *Socinian* so qualified as we have but now described him, doth deserve Punishment for his Faith? And how can any Man, without transgressing Christ's Law of Charity, judge such a one to be guilty, without any appearance of Guilt, more than may be easily seen in himself? Is it not the common Principle of all Protestants, to believe the Holy Scriptures are sufficient to all Religion, and clear in all Necessaries

faries of Faith and Manners, and that every Man is obliged by our Lord Christ, to believe and practise according to his own Knowledge, Light and Understanding of the Scriptures? He that does so, is not only a Christian, but a Protestant, that is, a Reformed Christian. *I am fully assured* (says Mr. Chillingworth, and consequently those learned Persons, the Vice-Chancellor of Oxford, the Regius Professor, and others who licensed and approved his Book) *that God does not, and therefore Men ought not, require more of any Man than this, to believe the Scripture to be God's Word, to endeavour to find the true Sense of it, and to live according to it, ch. 6. n. 56. The same Author says (ch. 5. n. 95.) I have learnt from the ancient Fathers, that nothing is more against Religion, than to force Religion: and of St. Paul, that the Weapons of the Christian Warfare are not carnal. The Famous Salvian of Marseils (who wrote about the Year of our Lord 450.) saith thus concerning one sort of Unitarians, viz. Arians, They are Hereticks, but not knowingly: — They do so much judge themselves Catholics, that they desame us with the Name of Hereticks: — They err, but with a good Mind; not of Hatred, but of the Love of God. — How they shall be punish'd in the Day of Judgment for this Error of a false Opinion, none can know but the Judge. De Gubern. Dei. l. 5. where may be read more to the same purpose. Though this Author, according to the Vogue of Those Times, called the Arians Hereticks; yet that which he says farther of them, shows they were not so: for the Character he gives of them, shews them to be conscientious Christians; and Lovers of God. St. Austin against the Manichees (a sort of People that held there were two Gods, one Good, the other Evil) saith thus, *Let them be fierce against you, who know not how laborious a thing it is to find out the Truth; and how difficultly we escape Errors: Let them be fierce against you, who know not how rare and hard a thing it is to overcome carnal Imaginations by the Severity of a Pious Mind, &c. Contr. Ep. Faust.**

Thirdly, I added, that the Trinitarians ought to own the Unitarians for Christian Brethren,

and to behave themselves towards them as such. For Protestants do agree, that all necessary and fundamental Matters of Faith are clear and plain in Scripture; but other Matters not so evident but that good Christians may err concerning them, as we see they did even in the times of the Apostles. Now this Doctrine of the Trinitarians appearing to be no fundamental Doctrine, it does by no means unchristian those that hold the contrary, nor excuse the Trinitarians from those Offices, which are due to them as Christians. And the rather, because they are not only willing to make Confession of Faith in all the forms of Words contained in the Holy Scripture, but in the Words also of the Apostles Creed; as also because they are not liable to any charge of Idolatry, or Superstition in their Worship; or of Uncharitableness in condemning those of contrary Minds, as the Confederacy of Rome is.

Therefore I cannot but wonder at some learned Men, that are so far carried away with an overweaning Opinion of their own Judgment, that they will not allow those the name of Christians who do not believe, besides the Bible, and the Creed of the Apostles, also the Nicene and Athanasian Creeds. Nay, some account the Trinitarian Doctrines to be so necessary to Christianity, that though those who deny them be otherways very pious and useful Men, yet going against the sense of the Catholick Church, they err, not for want of Instruction, but from a certain Wantonness and Pride of Understanding, and are guilty of such unpardonable Immodesty as admits of no Excuse. If what is hinted in these Letters, concerning the Catholick Church of the Apostles Times and first Ages, be true; then that Author builds his Condemnation upon a false and rotten Foundation, and the Building falling, imprints Rashness, and Uncharitableness upon himself; I mean as to this particular Case, for otherways I readily acknowledged the Worth and Learning of the Author.

Neither can I sufficiently admire, that another learned Man, and a Sufferer for his Conscience, should in a *Peaceful Discourse* treat the

the Socinians in the same contemptuous Manner, not allowing them worthy of the Name of Christians, because *they go about* (saith he) *to overthrow the whole frame of the Christian Doctrine, by arrogant Presumptions of false Reasonings and Sophistical Arguments.* Yea, it is commonly objected against them, that they exalt their Reasonings above plain and express Revelation in Scripture. Which Crimination seems to me, to be clearly taken away by the four Letters, in which it appears, by the many unconcluding Texts, false Translations, unintelligible Reasonings and Distinctions, cited and urged on the behalf of the Trinitarian Doctrine; and on the other hand, by the numerous clear Texts, allowed Translations, Reasonings and Distinctions, common to Mankind, produced by the Unitarians; that these last may reasonably retort this great Objection, on their Opposites the Trinitarians, who in a thousand express Texts of Scripture do exalt their Reasonings to maintain another sense than the plain Words require. For one Instance, how many express Texts ascribe Parts and Members, Affections and Passions, Shape and Figure, Place and Circumscription to God? all which (as the Author of these Letters notes) are otherways expounded by Learned Men, because they judge these things in Reason unsuitable to God. But what Principle more clear both in Reason and Scripture than this, that there is but one God, or that God is one? All Christians, and all Jews, and all Mahometans (who are said to be more in Number than Christians) besides the wise Heathens, do acknowledge it; and all these understand by the term *God*, a necessary existent Person. Upon these clear Grounds the Unitarians deny that there are three such, as contrary to that Unity; and introducing into the Godhead two unnecessary or superfluous Persons. For if one be sufficient, and he cannot be God if he be not sufficient, then the two more are supernumerary and unnecessary, and consequently not God. For my own part, I was bred up in the Trinitarian Faith, and took the Truth of it for granted; but when these Scriptures and Rea-

sons came into my View, (and I had got over the Fear of examining, what some Men who name themselves the Church, call Fundamentals) I could not avoid the Force of them: though it grieves me that I cannot continue in consent with my old Friends, as well in this as other parts of Christian Doctrine. But certainly as in Philosophy, Truth should be more dear to us than Plato or Socrates; so in Theology, the Testimony of plain Scripture agreeing with evident Reason, should prevail with those who believe the Scriptures Divine, more than obscure Texts dissonant to the clear Reason of Mankind. And it may well allay any ones Fear of examining and judging concerning (pretended) Fundamentals, when he shall consider that even the Church of England in another of her Articles says, that *as the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome* (which contends that she is the Catholick Church) *have erred, not only in her living and manner of Ceremonies, but also in matter of Faith.* So also Chillingworth (with his Approvers) says, *I see plainly and with mine own Eyes, that there are Popes against Popes, Councils against Councils; some Fathers against others, the same Fathers against themselves; a consent of Fathers of one Age, against a consent of Fathers of another.* — *There is no sufficient Certainty but in the Scripture only, for any considering Man to build upon.* As to the boast of their Numbers, 'tis well known there was a time when the Christian World was *Arian*, that is *Unitarian*; so that the Council of *Ariminum* and *Seluucia* in which 460 Bishops were present (the greatest Convention of Bishops that ever was) decreed for the *Unitarian* Faith. Was Number in those times an Argument of Truth? If not, how can it be so now?

The Author of these Letters has well observed besides, that the Doctrine of the Trinitarians in these Days, is widely different from the Doctrine decreed in the first Council of *Nice*; from whence I infer, that their Boast of Antiquity is as vain as the

the other of Number. I will only add to this Observation, that though the more Ancient and the Modern *Trinitarians* may agree in Terms, yet those Times and these have different Senses of the same Words and Phrases.

SIR, I pray accept of my hearty Thanks for this Publication, and shew the Author how great an Honour I have for him.

I am,

Yours, &c.

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D E F E N C E  
OF THE  
Brief H I S T O R Y  
OF THE  
UNITARIANS,  
Against  
Dr. SHERLOCK'S ANSWER  
IN HIS  
V I N D I C A T I O N  
OF THE  
Holy Trinity.

*Peter Allix? DNB 41.2828*

L O N D O N :

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UNITARIANS

Dr. Samuel A. Andrews

VINEYARD

1840

1840

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OBSERVATIONS  
On Dr. SHERLOCK'S ANSWER  
TO THE  
Brief HISTORY  
OF THE  
UNITARIANS.

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CHAP. I.

*Containing some General Observations.*

When I see Men arguing against the Trinity ; methinks I hear a Papist inveighing against *Luther* or *Calvin*, for questioning the Truth of Transubstantiation. Indeed it appears to me very strange, that Protestants should stand to the *Principles of the Reformation*, only when they serve their turn ; and that they should be ready to part with them, when they are not otherways able to defend a particular Opinion. It cannot be denied, that the Christian Church in succeeding Ages fell short of her first Purity, in respect of Doctrine as well as Manners. Now what other Remedy could be applied to such a Depravation, than a sincere and careful Examination of the Points suspected of Falshood, according to Reason and Scripture ? This proved so effectual a Course ; that Transubstantiation, and some other Canonized Opinions were found to be meer Human Inventions, and accordingly were rejected as contrary to the two above-mentioned Rules. And who can assure us, that the Reformation left no Error behind ; and that the Trinity is

such an Opinion, as ought neither to be doubted of, nor to be reformed ? Shall we trust Men, barely on their Word ? Or was it impossible that the Trinity should creep into the Church, as well as several other false Opinions ? Our Principles therefore allow us to examine it ; and to inquire, whether it be founded on undeniable Arguments : especially being of such a nature that it contradicts Reason ; and by confession of all Trinitarians, is no where set down in Holy Scripture in *express Words*. Why should Men call us Hereticks and Libertines, because we inquire after Truth ; and will have our Faith built upon a solid Foundation ? Was the Reformation so proper to *Luther* and *Calvin*, &c. that it ought no more to be thought of ? Or were those Reformers so infallible, that they purged the Church from all Errors ? This I think would be an hard matter to prove. Let therefore no Protestant be scandalized ; if having some Scruples about the Trinity, we endeavour to free our selves from them, by a sincere inquiry into the Grounds of it.

I begin with *Reason* : and find that the belief of a Trinity does contradict it, as much as *Transubstantiation*. According to *Transubstantiation*, the same Numerical Body may be in a Million of different places at the same time. According to the Trinity, three Divine Persons, that is to say, three Intelligent Infinite Beings, each of which is God, make but one God. I cannot believe the First ; because Reason teaches me, that one Numerical Body can occupy or be in but one place at one time. I cannot believe the other ; because Reason tells me, that Three are Three, and not One : and that it implies no less a Contradiction, that Three Divine Persons should be but One God ; than that one Body be a Million. Now who should not scruple an Opinion, perfectly parallel with *Transubstantiation* ; and equally fruitful in Incongruities and Contradictions ?

I come in the second place to examine ; Whether the Trinity be well grounded in *Scripture* ? Indeed *There* are three mentioned ; the Father, Son, and Holy Ghost : but how came Men to fancy, that they Three are but One God ? Who taught 'em so ? Does the Holy Scripture plainly say ; that *there is but one God*, yet *there are Three Persons, Father, Son, and Holy Spirit in the Godhead* ? One would think indeed, that such a Mystery, and so necessary in order to Salvation, were set down in Scripture in plain or express Words. But the Scripture is perfectly silent about it : there is not a Word to be found in the Bible, of *Three Hypostases or Persons in the Godhead*. The Father is in a thousand places called *God*, distinctly from the Son ; nay the only true *God*. The Holy Ghost is no where stiled *God*. And the Son is so called in a few places, as it were by the way, and in such manner as plainly shows, that the Title [ *God* ] is bestowed on him, upon the same account as upon *Moses*, even because of the Dignity and Power, to which he was exalted by the Father's Liberality. Indeed it can have no other meaning. The Holy Scripture teaches us, that there is but one God, the Father of our Lord Jesus Christ. But if so ; How can the Son be that

one God, the Father ? Of this we are sure, by the whole tenor of the Gospel, that Christ was a Man. The Gospel is nothing else but the History of Christ's Birth, Life, Death, Resurrection, and Ascension into Heaven. Who would have thought, that a Man should be accounted the Supreme God, without any such intimation from Scripture, nay against the whole current of it ? We find in the Gospel, that there is one God, the Father of our Lord Christ ; one Son of God, sent into the World to be the Revealer of his Father's Will, and a Mediator between God and Man, even Christ ; and one Holy Ghost, who distributes and works all sorts of Miraculous Gifts, for the confirmation of the Gospel. The Father of Christ is the One true God ; Christ is only his Minister and Interpreter ; the Holy Ghost (whether it be God's Power, or his ministering Angel, or Angels) the Instrument which he makes use of to work Miracles. None certainly but Men blinded or prejudiced could think, that God's Minister and Ambassador were God himself ; and that two so opposite Beings as God and Christ, should be one and the same Thing. It is just as if one should say, there is one King *William* ; and one Vice-Roy in Ireland, the Lord *Sidney* ; and the Vice-Roy is that one King *William*. Indeed this is a Doctrine so unreasonable and contradictory, and so opposite to Holy Scripture ; that I think, had there been no such thing as Platonick Philosophy, the Trinity should never have been heard of. I desire therefore the *Trinitarians*, to abate a little of their Confidence : Let them examine with an unprejudiced Mind, upon what Foundations they build the belief of a Trinity ; and they will soon perceive how weak and frail it is. Let them at last confess, that the Scripture does not threaten eternal Damnation to those who disbelieve a Trinity : And then, if themselves won't part with their darling Opinion ; let them abstain from persecuting others.

*Thirdly*. *Trinitarians* lay so much stress upon the Tradition of the Church concerning the Trinity, that I think it worth while to undeceive



undeceive them ; by shewing, that there never was so great a Variation in the Church, as about this Point. I shall divide into three Periods all the Ages of the Church. The First reaches to the Council of *Nice* : The Second from the Council of *Nice*, to the Schoolmen : And the Third from the Schoolmen, to our time.

And one that is never so little acquainted with the Writings of the Fathers of the three first Centuries, cannot deny, if he be but sincere ; that those Fathers follow the *Ideas* of *Plato* concerning the three Principles, and therefore speak rather like *Avians* than *Orthodox*. They tell us, that the Son and Holy Ghost have each of them his own Nature and Essence, whereby they are distinguish'd from each other ; and that the Son is subordinate and inferior to the Father, both in Nature and Power ; as likewise the Holy Ghost is subordinate to the Son. If any one desires to see some undeniable *Proofs*, of what I assert, I refer him to the *Quaternio of Circellianus*, whereby he will be fully satisfied.

The succeeding Fathers finding fault with this Notion, brought into the World a new Interpretation of the three Principles. They won't have them to be subordinate, but equal both in Nature and Power. However they acknowledg them to be three Essences, or Collateral Beings. If you ask them, how they can avoid admitting a Plurality of Gods ? They will answer, That those three Beings are but one God, as *Peter*, *James* and *John*, are but one Man. If you deny that *Peter*, *James* and *John*, are but one Man ; they will tell you, that you are mistaken ; because in Propriety of Speech, this term *Man* ought not to signify an Individual, as *Peter*, or *James*, or *John* ; but a specific Nature common to them all ; so that tho' they be three Individuals, or three Persons ; yet they are but one Man, being Partakers of the same specific common Nature. This they apply to their three Principles : They are indeed (say they) three Hypostases or Persons, yet they are but one God : This

term *God* denoting not an Individual Hypostasis, but a Nature common to the three Persons of the Trinity, whereby tho' they are three, yet they are said to be but one God. Thus they made shift, as well as they could. It was indeed a very insufficient way of explaining the Unity of God, and did by no means resolve the difficulty. They made an abstract specific God, (*as the Heathens might equally have done*) but there were still three Individual or Numerical Gods ; as *Peter*, *James* and *John*, may be said to be by Abstraction one specific Man, because they have the same specific Nature ; but however they are still three Individual Numerical Men.

Therefore the Schoolmen disliking this Notion, as favouring Polytheism, found out a new one more agreeable (as they thought) to the Unity of God. They won't have the three Persons of the Trinity to have each of them his own Essence and Nature. No, this too plainly destroys the Unity of God. There is, say they, but one Divine Essence. Right ! but then they must not part with three Persons of the Trinity : Therefore, what are those three Persons ? They are Three Substances ; Three Modes ; Three Relations ; Three I know not whats. This is meer Nonsense : for a Person is an Intelligent Being, and Three Persons must needs be Three Intelligent Beings. So true it is, that whosoever acknowledges Three Persons in the Godhead (if he takes the Word in its proper sense) must admit Three Gods : Which the Learned Doctor cannot avoid, who says they are *Three distinct Minds*, *Three substantial Beings*, *Three intelligent Bings* ; therefore unavoidably Three Gods.

Now is it fair to boast so much of the Tradition concerning the Trinity, as if it had been constant and unalterable in all the Ages of the Church, when the contrary appears to any sincere Reader ? The Fathers who lived before the Council of *Nice*, speak, like *Platonic Philosophers* and *Avians* ; the Nicene Fathers like *Trinitists* ; and the Schoolmen like *Mad-men*. Where

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now is that unchangeable Tradition, so much cried up ? Considering the ridiculousness of those Men, who in their respective Ages set up new Notions of the Trinity ; I am apt to say, contrary to *Averroes* his Wish, *Let not my Soul be with the Philosophers*. To conclude this Chapter, those great Boasters of the (pretended) Tradition, should do well to

apply themselves to the confuting the *Quæstio* of *Coccellus* before mentioned ; which when they have fully and truly performed, we may perhaps begin to think of parting with Tradition, which indeed is not the Foundation whereon we build our Faith, *Knowing only the Scriptures which are able to make wise unto Salvation*.

## C H A P. II.

*Containing an Examination of the Doctor's Answers, to the Arguments against the Trinity in the History of the Unitarians.*

**H**AVING premised this general Observation ; I come to examine, what Answer the Doctor returns to the Arguments alledged against the Trinity, by the Author of the *Brief History of the Unitarians*.

But I must first consider his Reflections, concerning the use of Reason in expounding Scripture. ' This is (saith he) an Impudent Argument, which brings Revelation down in such sublime Mysteries to the level of our Understandings, to say, such a Doctrine cannot be contained in Scripture, because it implies a Contradiction ; whereas a modest Man would first inquire, whether it be in Scripture or not ; and if it be plainly contained there, he would conclude, how Unintelligible soever it appeared to him, that yet there is no Contradiction in it, because it is taught in Scripture. p. 141.

But is this Impudence, to say, Transubstantiation cannot be contained in Scripture, because it implies a Contradiction ? I hope not. Well then, if the Trinity implies no less Contradiction than Transubstantiation ; why can't we say, that it cannot be contained in Scripture ? We say, Transubstantiation cannot be found in Scripture, because it is a plain Contradiction to our Reason ; but if the Trinity be also a plain Contradiction to

our Reason ; why shan't we be allowed to say, that it cannot be contained in Scripture ? I think both Consequences are right. But saith the Author, *A modest Man would first inquire whether it be in Scripture or not ?* But we have already made such an Inquiry, and cannot find the Trinity in Scripture. We never could read there, that there are *Three Persons in one Numerical God*. Indeed, how could we ? We might as well find there, that the *Bread of the Sacrament is Transubstantiated into Christ's Body*. But he goes on ; ' And if it be plainly contained there, he should conclude, how Unintelligible soever it appeared to him, that yet there is no Contradiction in it, because it is taught in Scripture. I beg the Author's pardon ; there is a vast difference, between Unintelligible and Contradictions. He should not have said, How Unintelligible soever, but how Contradictions soever : And thus his Words ought to run ; ' He should conclude, how Contradictions soever it appeared to him, that yet there is no Contradiction in it, because it is taught by Scripture.

I perceive, the Author found it too harsh to say that, how Contradictions soever a thing appears to be, that yet there is no Contradiction in it, because it is taught by Scripture ;

Scripture; and therefore he puts the word *Unintelligible*, instead of the word *Contradictions*. In effect, we do not say, that every Unintelligible Thing contained in Scripture, is a Contradiction. We acknowledge, the Resurrection plainly set down in Scripture, does imply no Contradiction, how Unintelligible soever it be; because we do very clearly conceive, that God is able to raise our dead Bodies. We don't apprehend the manner of this Resurrection; how it shall be performed, is a thing Unintelligible to us; but however 'tis altogether free from a Contradiction. Were the Trinity as clearly set down in Scripture, and as free from Contradiction; we would not disbelieve it, how Unintelligible soever it appeared to us, no more than we disbelieve the Resurrection. But the Trinity being not only Unintelligible, but Contradictory; we deny it is taught in Scripture, which is altogether free from Contradiction.

Let us hear the Author a little farther; ' We must not indeed (saith he) expound Scripture contrary to common Sense, and to the common Reason of Mankind, in such Matters as every Man knows, and every Man can judge of; but in Matters of pure Revelation, which we have no natural Idea of, and know nothing of them but what is revealed; we must not pretend some imaginary Contradictions, to reject the plain and express Authority of Revelation. For 'tis impossible to know, what is a Contradiction to the Nature of Things, whose Natures we do not understand. *We must not indeed expound Scripture, contrary to common Sense, and the common Reason of Mankind, in such Matters as every Man knows and every Man can judge of. I grant it; but what if the Trinity doth contradict the common Reason of Mankind; and is of such a Nature as every Man knows, and every Man can judge of? Then certainly it cannot be contained in Scripture, according to this Author himself. Indeed we cannot fathom the Essence of an infinite Being, no more than (as this Author saith) the Essence of any*

created Being; yet as we have a distinct knowledge of some Properties of a Finite Being, so we have a clear Apprehension of the Attributes of God. We cannot be mistaken in the Notion of *One* and *Three*; we are most certain, that *One* is not *Three*, and that *Three* are not *One*. The most simple Men have a clear Apprehension of those two Numbers, and therefore are able to judge of them. Now the Scripture plainly tells us, that there is but *One* God; and every one knows that *One* God is *One* Intelligent Infinite Person, and therefore cannot be *Three* such Persons. He that has an Idea of *One*, and an Idea of *Three*, must needs perceive that it implies a Contradiction, that *One* be *Three*, and *Three* *One*; that one God be *Three* Intelligent Infinite Persons or Beings, and *Three* Intelligent Infinite Beings *One* God; This every one can judge of. *Therefore we must not expound Scripture (saith the Author) contrary to common Sense, and the common Reason of Mankind; in such Matters as every Man knows, and every Man can judge of: Therefore (say I) all being capable of judging, whether One may be Three, and Three One; and finding it a plain Contradiction to the common Reason of Mankind; all may be assured, that it cannot be contained in Scripture.*

' But (saith the Author) in Matters of pure Revelation, which we have no natural Idea of, and know nothing of 'em but what is revealed; we must not pretend some imaginary Contradictions, to reject the plain and express Authority of Scripture and Revelation; for it is impossible to know, what is a Contradiction to the Natures of Things, whose Natures we do not understand. Now what does the Author mean by the plain and express Authority of Revelation? Does he mean, that he has found somewhere in Scripture in plain and express Words, that there are *Three* Persons in *one* Divine Nature or Godhead? If it be so, let him shew us it. I doubt he calls plain and express Authority, some false Consequences, which he is pleased to draw from Scripture,

Scripture, and which none but prejudiced Men would ever think of.

I wish we could shew a *Chinese*, the Gospel well translated into his own Language; and ask him, after a serious reading of it, what he thought Christ to be? It is very likely, I think, that he would not take him to be the supream God; and if any Man should tell him, he had overseen so great a Mystery; he would undoubtedly answer, that he is sure there is no such thing in the Gospel which he read, unless there be another Gospel wherein such a Notion is contained. I confess there are some Matters of Revelation, which we have no natural Idea of; and know nothing of them but what is revealed; such is the Resurrection of the Dead: But then those Matters imply no Contradiction, and therefore ought not to be rejected. This first (the Resurrection) may be discovered to us by the Light of Revelation; and discovering no Contradiction in it, we ought to believe it. The second (the Trinity) clashing altogether with our natural Ideas, can be no Matter of Revelation, and therefore ought not to be believed. The Resurrection is such a Thing, as we could never have discovered by the Light of Nature; yet as soon as we come to know it, we assent to it, because we clearly perceive the Possibility thereof, and are sure it implies no Contradiction at all: but it is not so with the Trinity; such a Mystery can never be revealed to us, because Revelation cannot be contrary to Reason; and therefore the Trinity being contrary to this, cannot be the Matter of that. God indeed may reveal to us such Objects, as are unknown to Humane Reason; but let them be never so much above our Reason, they will never contradict it. *It is impossible to know, what is a Contradiction to the Nature of Things, whose Natures we do not understand.* Right! But we know so much of the Nature of God, that He is One, and not Three; and this is sufficient to show that the Trinity is a Contradiction to the Nature of God.

What I say, is so clear and so notorious a Truth, that the Author himself is forced to acknowledge it; He saith, p. 147. 'We must not expound Scripture to such a Sense, as contradicts the plain and express Maxims of natural Reason: For though God reveals such Things to us, as natural Reason could not discover, and cannot comprehend; yet *Revelation cannot contradict plain Reason*; for Truth cannot contradict itself; what is true in Revelation, can never be false in Reason; and what is true by natural Reason, can never be false in Revelation. All this he grants, only he saith, that we must be sure there is such a Contradiction; it must be evident and express, and not made out by uncertain Consequences, which many times are not owing to the Nature of Things, but to the Imperfection of our own Knowledge. This I grant too; But the Author won't allow the Trinity to be such a Contradiction; and endeavours to prove it: Let us hear him.

He soon perceives the difficulty, and therefore brings it in by way of an Objection. 'Yes, you'll say, that there should be Three Persons, each of which is God, and yet but One God, is a Contradiction. But what Principle of natural Reason does it contradict? Reason tells us, that Three Gods cannot be One God; but does Reason tell us, that Three Divine Persons cannot be One God? If my Reason be like other Mens, I am sure my Reason says nothing at all about it, does neither affirm nor deny it.

Is not this an admirable Argument, which consists only in an Interrogation, and in a meer denial of the difficulty proposed in the Objection? *What Principle of natural Reason does it contradict? Does Reason tell us, that Three Divine Persons cannot be one God?* Here is the Interrogation or Query. To which I answer; Yes, it does contradict a plain Principle of natural Reason, even this, that Three cannot be One. *If my Reason be like other Mens, I am sure my Reason says nothing at all about it, doth neither affirm nor deny it.* Here

is a meer denial of the difficulty : I judge the Author's Reason must needs be very weak and corrupted, seeing it likes well this falsehood, that Three are One ; and finds no fault with it. Those unquestionably have a better sight, and a more sound Reason, who discern, it implies a Contradiction, that Three be but One ; because they perceive and acknowledg that *Three is three times One*, and therefore cannot be only *once One*.

Well (saith the Doctor, pleading for his Adversaries) if we believe Three distinct Divine Persons, each of which is God, we must believe Three distinct Gods. *I hope not*, when we profess to believe but One God : Yes, whatever we profess to believe, Three such distinct Persons must be Three Gods. Now *this we deny*, and *challenge them* to produce any plain Principle of Reason to prove that it must be so. Natural Reason teaches Nothing about the Personality of the Godhead : it teaches One God, but whether this One God be One or Three Persons, it says not, and therefore He may be either, without contradicting the natural Notions we have of One God ; and then there is free scope for Revelation ; and if Revelation teaches there is but One God, and that there are Three Divine Persons, each of which hath (in Scripture) not only the Title, but the Nature and Attributes of God ascribed to him, then we must of necessity believe a Trinity in Unity, Three Persons and one God. For what the Scripture affirms, and Reason does not deny, is a proper Object of our Faith ; and then this Objection against this Faith, that Three distinct Divine Persons must be Three distinct Gods, if each of them be God, is senseless and ridiculous.

I have transcribed this whole Paragraph, because it deserves some particular Reflection.

1. I observe, that it contains no positive Proofs, but a meer denial. The Author is extremely confident and bold ; and yet all his reasonings may be resolved into *I hope not*, and *this we deny*. Indeed this is a very short way of answering Objections ; and as easy as to burn

Books that are unanswerable. There lies an Objection cross in his way, that if we believe Three distinct Divine Persons, we must believe Three distinct Gods. To this he answers, I hope not, when we profess to believe but one God. Is this a direct Confutation ? must we be satisfied with such an Answer : because Trinitarians profess that Three Divine Persons are but one God ; does it follow, that it is true, and cannot be doubted of ? He *hopes not*, and he *denies it*, therein lies the strength of his Argument and Answer. 2. I should have added, *he challenges* ; for this is his third way of confuting Objections. He challenges us to produce any plain Principle of Reason, to prove that Three distinct Divine Persons must be Three Gods. But we have a plain Principle of Reason at hand, to answer his Challenge, to wit, that it implies a Contradiction that Three be but One. 3. Here is a most absurd and ridiculous Paradox, as I ever heard of ; *Natural Reason teaches nothing about the Personality of God or the Godhead ; it teaches One God ; but whether this One God be One or Three Persons, it says not*. What ? If Reason tells us that *there is One God* ; He must be One Intelligent Being. Now according to Reason we have no other Idea of Unity, but such as we have of a Man, a Beast, and a Tree. Therefore as Reason teaches that a Man is one Person, because he is one Intelligent Being ; so it follows that according to Human Reason, God is but one Person, being but one Intelligent Being. Reason does not tell us that the Unity of God is different from the Unity of a Man : it produces in our Minds the same Idea of both ; which being applied to God as well as to Man, must needs denote One Person or Intelligent Being in opposition to Two or Three. Nay, if Reason teaches nothing about the Personality of the Godhead (which the Author does not think fit to prove) *what Idea can we have of the Unity of God by Reason ?* As long as we are ignorant, whether God be one or three Persons ; our Idea of him must needs be more imperfect than of any other Being, in that very Notion which is so familiar to us, and which God himself has so much

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urged, viz. his Unity. This is so false a Principle, and so contrary to the Dictates of Reason, that there never was any Man, taught by Reason that there is but one God, but did believe at the same time, that He is but one Person. The Author should not have ventur'd abroad such a Philosophy, contrary to the Reason of all Mankind; but ought to have kept it for himself. Now I find that the Scripture doth perfectly agree with Reason. This tells me that there is but one God, who is but one Person; That teaches me the same, and also that the Father of our Lord Christ is that one God: both of them contrary to the Doctrine of the Trinity. 4. He saith; that there are Three Divine Persons, each of which

have (in Scripture) not only the Title, but the Nature and Attributes of God ascribed to them. But where is the Holy Ghost called God in Scripture? He is indeed called the Spirit of God, but never God himself; and being the Power of God, 'tis no wonder that such things are ascribed to him, as are ascribed to God himself. Thus it is ordinary to ascribe to a Man's Courage, what he has done himself; and yet his Courage is no Person, nor distinct from him. This I say only by the way, to shew the strangeness of his Consequences. But I shall say nothing here of the Son: and indeed seeing he brings no particular Instances of what he advances, there is no need to insist any longer upon it.

### C H A P. III.

*I come now to examine his Answers, to the Objections against the Trinity in the brief History of the Unitarians.*

THE First Objection, p. 154. *If our Lord Christ were himself God; there could be no Person greater than He, none that might be called his Head or God, none that could in any respect command him.* Let us hear, How the Doctor answers this Objection. 'Now (saith he) this Argument is fallacious; for tho Christ be God himself, yet if there be Three Persons in the God-head, the Equality and Sameness of Nature does not destroy the Subordination of the Persons: A Son is Equal to his Father by Nature, but Inferior to him as his Son. Now where is the Fallacy, but in the Author's Answer? His Comparison of a Father with his Son, is short of his purpose: for tho a Son be equal to his Father by Nature, yet he is not equal to him in Authority and Power; and therefore a Father is truly greater than his Son, is his Head, and can command him. This is not merely a Subordination of Order, but of Power and Autho-

rity also. But it is not so with the Father and Son in the Trinity: they are not only equal by Nature, in the Author's Hypothesis, but in Power and Authority; as they have the same Nature, so they have the same Attributes, whereby they are equal to one another in all Things. Now if it be so; how can the Father be said to be greater than the Son, who is as great as himself? How can he be called his Head, which imports some Authority over Christ. As appears from 1 Cor. 11. 3. *But I would have you know, that the Head of every Man is Christ; and the Head of the Woman is the Man; and the Head of Christ is God.* It appears by this place, that God is the Head of Christ, as Christ is the Head of every Man, and the Man the Head of the Woman. Now Christ's being the Head of every Man, imports some Power and Authority over every Man, as the Man's being Head of the Woman imports a Power and Authority over

ver the Woman; and consequently God's being the Head of Christ, must import an Authority and Power over Christ; else the Comparison would be unreasonable, fallacious and impertinent. But, I say, how can God be called the Head of Christ, in such a Sense? if Christ be as Great, and have as great Power and Authority as God has, how can God be called *his God*? To be ones God, is as much as to be his Benefactor and his Protector, according to the stile of Scripture; but Christ being All-mighty and self-sufficient, how can the Father be stiled his God, that is, his Benefactor and Protector? *I ascend to my Father and your Father, to my God and your God, John 20. 17. My God, my God, why hast thou forsaken me? Mat. 27. 46.* How could Christ say these things, on the Doctor's Hypothesis; for being God as well as the Father, He must no less forsake himself, than the Father forsook him; and he might as well call himself *his own God*, and complain of himself that he had forsaken himself: Nay, being himself Almighty God as well as the Father, and being able to comfort himself in his Sufferings; how comes he to invoke the Father, or to call him *his God*? for those Words plainly shew, that He expected and desired from the Father the Assistance which He could not perform to Himself. Furthermore, how can we forbear conceiving Two Gods, according to this Hypothesis? Christ, who invokes the Father, is God; the Father, whom He invokes, is God also; consequently there are Two distinct Gods. Can he that invokes, and he that is invoked, be one and the same Being? I always thought that this supposed two several Beings. Lastly, If our Lord Christ were himself God, how could any command him? He has all the Power and all the Authority, that the Father has; He is no more subject to the Father, than the Father to him; nay the Father and He are but One God.

The Author goes on; 'If the Father, as I have explained it, be original Mind and Wisdom; the Son a Personal subsisting,

'but reflex Image of the Father's Wisdom; tho' their Eternal Wisdom be equal and the same, yet the Original is Superiour to the Image, the Father to the Son: And therefore tho' I know such Texts as he alleges, *My Father is greater than I; The Head of Christ is God; I ascend to my Father and your Father, to my God and your God; are both by Ancient and Modern Expositors applied to Christ's humane Nature; yet I see no Inconvenience, in owning this to be true, with respect to his Divine Person, and his Relation to the Father: For the Father is the Head and Fountain of the Deity; and therefore the Father may be called his God. Let us consider this Paragraph.*

*The Son is a Personal Subsisting, but Reflex Image of his Father's Wisdom.* What Gibberish is this! Has the Doctor found any where in Scripture, that the Son is a *Personal Subsisting, but Reflex Image of his Father's Wisdom*? Why does he not speak the Language of Scripture? If his Words have any Sense, he means, that the Father reflects upon his own Knowledge and Wisdom: but how comes he to fancy, that a reflected Wisdom, or to reflect on ones own Wisdom, is a Divine Person and an Intelligent Being? One would think it only an *Act* of God, to reflect upon his own Knowledge, or other Perfections, without dreaming of a *Divine Person*; but Metaphysicians, it seems, have a clearer Sight than other People: what is to others only an *Act* of God, the Metaphysician discerns to be a Divine Person. 2. *The Original*, saith the Author, *is Superiour to the Image, the Father to the Son.* But the Superiority in the Trinity is only a Superiority of Order, which can admit of no such Expressions as *Greater than Christ, the Head of Christ, the God of Christ*; as I shewed before. He sees, he saith, no Inconvenience in owning this to be true with respect to Christ's *Divine Person*, and his Relation to his Father; because the Father is the Head and Fountain of the Deity. I will shew more particularly, the ridiculousness of this Assertion,

tion, by insisting upon the first of the Passages before cited, as I have done upon the two others. Our Saviour seeing his Disciples sorrowful, because He had told them, that He was going to his Father; and being willing to comfort them, and to lessen their Sadness; tells them (*John 14. 18.*) *If ye loved me, ye would rejoice, because I said, I go unto the Father; For my Father is greater than I.* One would think that Christ's meaning is, That the Disciples should be glad to hear that he leaves the World to go to his Father; because his Father being greater than He, would undoubtedly crown his Obedience with an immortal Glory, and a Name which is above every Name. But this Author has found out another Sense, which is worth the observing; *If ye loved me, ye would rejoice, because I said I go to the Father; for the Father is greater than I; that is to say, the Father is the Head and Fountain of the Deity.* This would have been a very insignificant Comfort; Be not sorrowful for my leaving this World and going to the Father; *For the Father is the first Person of the Trinity.* Yet this ought to be the Interpretation of this Passage, if the Author's Assertion be true. Now I think the true meaning of this Phrase, the Father is the Head and Fountain of the Deity, should be this, *the Father is the first God*; as the Son is the second God, and the Holy Ghost the third God. This Author may say so, if he pleases; I shan't contradict him, for that's the Consequence that flows naturally from his Principles. But I shall deny, that the Father may be called the *God of Christ*: if Christ be the suprem God as well as his Father, how can the suprem God have a God over him? The term *God* relates only to Creatures; God cannot be said to be the God of any but Creatures; this, common Sense and the whole Current of Scripture reaches. Yes, you'll say, the Father is the Head and Fountain of the Deity. I answer, therefore you may in your Hypothesis call him the first God; but by no means the God of the Son or Spirit, to whom He is not Superior in Power, Authority, or other Divine Attributes.

The Author speaks an unintelligible Jargon in his following Paragraph, which (I think) there is no need to insist on: Therefore I shall here leave it to every rational Man to judge, whether we ought to rest satisfied with such a trifling Answer to the propounded Objection.

The second Objection, p. 155. 'If our Lord Christ were indeed God, it could nor without Blasphemy be (absolutely and without Restriction) affirmed of him, that He is the Creature, the Possession, the Servant, and the Subject of God. To this the Author answers thus; That Christ is called a Creature, he proves, because He is the First-born of every Creature, Col. 1. 15. But here he should have remembered his Absolutely, and without Restriction; for Christ is so the First-born of every Creature, that He is the Image of the Invisible God, and therefore no Creature. Surely, an absurd Consequence: I say on the contrary; Christ is the Image of the Invisible God, and therefore a Creature. Let us see which of us is in the right. Every one may plainly see that, when St. Paul calls Christ the Image of the Invisible God, he means, that He is a Visible Image of an Invisible God; and therefore he added the Epithet *Invisible*; which otherways had been useless, nor to say ridiculous. For then the Sense of the Apostle's Expression must be this; Christ is the Invisible Image of the Invisible God. Now the Nature of an Image is to be visible to every ones Eye; or else it is no Image: But if Christ is called the Image of the Invisible God, because He is the second Person of the Trinity; this second Person being as Invisible as the first, it follows that Christ is an Image of God as Invisible as the Original; which is ridiculous. No, no; the *Man* Christ is the Image of the Invisible God, by reason of his unspotted Holiness, and of the suprem Power and Authority conferred on him. He is the Brightness of God's Glory, and the express Image of his Person; but such an Image as *was Visible* while He lived upon Earth; and may ~~now~~ be seen of all the

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Inhabitants of Heaven. Besides, it does plainly appear by the Context, that St. Paul calls Jesus Christ *Man*, the Image of the Invisible God. *Who* (the Father) saith he at Ver. 13. *has delivered us from the Power of Darkness, and has translated us into the Kingdom of his dear Son.* Ver. 14. *In whom we have Redemption thro his Blood, even the forgiveness of Sins.* Ver. 15. *Who is the Image of the Invisible God, the First-born of every Creature.* There you see, that He who is the Image of the Invisible God, is that dear Son in whom we have Redemption thro his Blood; but He who *shed his Blood* for the Redemption of Men, must be Jesus Christ *Man*; therefore Jesus Christ *Man* is the Image of the Invisible God. Now let any unprejudiced Man judge, which of these two Consequences is right, either this of the Author, Christ is the Image of the Invisible God, therefore no Creature; or mine, Christ is the Image of the Invisible God, therefore a Creature.

He goes on. 'He is so born before all Creatures, as *πρωτότεκος* also signifies, that *by him were all things created, that are in Heaven, and that are in Earth, --- and He is before all things* (which is the Explication of *πρωτότεκος* *πλὴν υἱοῦ αὐτοῦ*, Begotten before the whole Creation, and therefore no part of the Creation) and *by him all things consist.* *Τὰ πάντα ἐν αὐτῷ συνέστηκεν*, all things were not only made by him, but have their Subsistence in him.

Now let us suppose, that *πρωτότεκος* *πλὴν υἱοῦ αὐτοῦ* ought to signify *born before all Creatures*: I deny that, therefore Himself is no part of the Creation. The plain meaning of *born before all Creatures*, is, that Christ was born before any other Creature: As these Words, *Adam was born before all Men*, do not signify that he is no Creature, or no Man, but only that he was the first Man created. Therefore, I say, supposing that these Words *πρωτότεκος* *πλὴν υἱοῦ αὐτοῦ*, are well translated by *born before all Creatures*, I may with great reason draw a Consequence contrary to the Author's, thus; Christ is born before all Creatures, therefore He is part of the Creation Himself.

The Author is very unhappy at drawing Consequences. Here is another as false as the former; 'That this does not relate to the New Creation, as the *Socinians* would have it, is very plain. For, 1. In this Sense Christ (if He were a meer Man) was not the First-born of every New-Creature. For I hope, there were a great many New-Creatures, that is, truly Good and Pious Men, before Christ was born of his Virgin Mother. What? supposing the *New Creation by the Gospel*, is here meant; can't Christ as a meer Man be the First-born of every New-Creature; being the *Messias*, the Author and first Preacher of the Gospel, the Head of the Church, the Fountain from which the Holiness of every New Evangelical Creature does spring? In a Word, being the Author of this New Evangelical Creation, can't He also be the First-born of every New Evangelical Creature? Those *Socinians* that he speaks of, by the New-Creation mean nothing else, but the New-Creation wrought by Christ and his Gospel: and therefore, either this Author imposes on them; or is not fully acquainted with their Opinions; or has no great Skill in Reasoning.

I see, the Author does not understand the above-cited place. Therefore I think it worth while to explain it; the rather, because 'tis one of the strongest Holds of the *Trinitarians*; and to show, that instead of favouring their Opinion, it overthrows it. In order thereunto; 1. I will prove, that the Old Creation, that is the Creation of the World, is not intended in that Text. 2. I will set down, what I take to be the true Sense of that whole Context.

1. That the Creation of the World is not there meant. This I shall prove by Four Arguments. 1. He who is the First-born of every Creature, is the same who shed his Blood (ver. 14.) for the Redemption of Men; as I noted before. Now he who shed his Blood for the Redemption of Men, can be no other but Jesus Christ, *Man*: but this very Jesus Christ *Man* is there stiled the *First-born of every Creature, by whom all things were created, &c.*

as we translate the Words; Therefore this cannot be meant of the Creation of the World, which is the Work of God, not of a Man. Yes, you'll say; for He is God as well as Man; and therefore may be said to have created the World. I answer; Where have you found in Scripture, that *Christ is God as well as Man*? I know He is called *Man* in the Writings of the New Testament; but I could never find him there stiled *God-Man*, as He should have often been, if He was both. Does the Apostle make a distinction between his two Natures? does he say, we have Redemption thro' his Blood, *as He is a Man*? and that He is the First-born of every Creature, and has created all Things, *as He is God*? Not at all; but only tells us, That the same Jesus Christ, in whom we have redemption thro' his Blood, is the First-born of every Creature, and by whom all Things were created, &c. Why should we contrive a distinction of our own, when the Apostle makes none? But 2. I cannot but wonder, that Men should attribute the old or first Creation to Christ, since we have no Warrant from Scripture for it: I mean, that the Scripture does never say in express Words, that *Christ has created Heaven and Earth*, (which is the proper Description of the Old Creation, or of the Creation strictly and properly so called; and the Description usual in Scripture when it speaks of that Creation) as it is said that God the Father of Christ has. I do observe to great a difference between the Expressions of the Sacred Writers concerning the Creation of the World by God, and those Expressions which are supposed to import the same Creation by Christ; that I cannot forbear alledging some places concerning both. I omit those of the Old Testament, which are so many; and will insist only upon some taken out of the New. God (saith St. Paul, *Acts* 17. 24.) *that made the World and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with Hands.* And *Acts* 4. 11. *Lord, thou art God, which hast made Heaven, and Earth, and the Sea, and all that in them is.* *Acts* 14. 15. *We---preach unto you,*

*that ye should turn from these Vanities, unto the Living God, which made Heaven, and Earth, and the Sea, and all things that are therein.* And *Rev.* 14. 7. *Fear God, ---and worship him, that made Heaven and Earth, and the Sea, and the Fountains of Water.* This is the true and proper Description of the Creation of the World. Were it ascribed to Christ in such express Terms, we could not doubt that Christ had created the World: which if the Apostles had believed, they would undoubtedly have taught us so great a Truth, and that both in express and plain Terms, and often. No, Christ is never said to have created Heaven and Earth, the Sea, and all that is therein. In this very place the Apostle does not say, that the First-born created Heaven and Earth; but *All things that are in Heaven, and that are in Earth*: and the *All Things* of which he speaketh, he limiteth to all *Thrones, Dominions, Principalities and Powers*, visible and invisible; which shall be explained hereafter. This second Reflection, that *this Text contains not the proper Description of the Creation of the World used in Scripture*, being added to the foregoing, that *this Context speaks of Christ as Man*; ought to persuade any unprejudiced Man, that the Creation of the World is not here attributed to Christ. The Primitive Christians were so far from believing, that Christ created the World; that, as the Father only is called *God* in the Apostles Creed, so He only is stiled *Maker of Heaven and Earth*. 3. As the Epistle to the *Galatians* is an excellent Commentary on the Epistle to the *Romans*; so the Epistle to the *Ephesians* must be made use of, for the right understanding of the Epistle to the *Colossians*. The Design and Scope of those two Epistles is the same; so that we must look into the Epistle to the *Ephesians*, to find out the true Sense of this controverted Text in the *Colossians*. Now he that seriously compares these two Epistles with one another, will find that *Coloss.* 1. 15, 16, 17, 18. must be interpreted by *Ephes.* 1. 20, 21, 22. and *Ephes.* 1. 10. is a true Commentary on *Coloss.* 1. 20. *Coloss.* 1. 18. runs thus, *And He is the Head of the Body, the Church* :

who



who is the Beginning, the First-born from the dead, that in all things he might have the preeminence. To which answers part of the 22d verse in the Ephesians, in these Words; And gave him to be Head over all things to the Church. Col. 1. 15, 16, 17. runs thus; Who is the Image of the invisible God, the First-born of every Creature: for by him were all things created (as we translate the Word) that are in Heaven, and that are in Earth, visible and invisible; whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him and for him: and he is before all things, and by him all things consist. To these Verses do answer the 20, 21, and part of the 22d verse of Chap. 1. to the Ephesians, in these Words; He (God) raised him from the dead, and set him at his own right Hand in the Heavenly Places, far above all Principality and Power, and Might and Dominion, and every Name that is named, not only in this World, but in that which is to come: and hath put all things under his Feet. Now in the Epistle to the Ephesians, we see, there is not the least intimation of the Creation ascribed to Christ; but only of his exaltation above all the Orders of Angels, and all earthly Powers: which plainly shows, that the Apostle meant not the Creation of the World in the fore-cited Verses of the Epistle to the Colossians. Nay, were it so, he would speak Non-sense. In the Epistle to the Colossians, he would tell us that Christ has created all the Orders of Angels, the visible and invisible Thrones, &c. which plainly shows that He is thereby as far above them, as the Creator is above his Creatures: but in the Epistle to the Ephesians he would tell us, that Christ has been exalted far above all the Orders of Angels, and all Earthly Thrones and Powers; which undeniably proves, that He was not so before. Now what is a Contradiction, if this be not, to say that Christ created them, and that the Father set him far above them? We must therefore of necessity explain the Context of the Colossians, by that of the Ephesians; and put such a Sense upon it, as imports no true and proper Creation. 4. Coloss. 1. 19, 20. being interpreted by Ephes. 1. 10. is a Confir-

mation of what I have said hitherto. The former (Coloss. 1. 19, 20.) runs thus; For it pleased the Father, that in him should all fulness dwell; and (having made Peace through the Blood of his Cross) by him to reconcile all things to himself; by him, I say, whether they be things in Earth, or things in Heaven. To which answers the other Text (Eph. 2. 10.) in these Words; That in the Dispensation of the fulness of time, he might gather together in one all things in Christ, both which are in Heaven, and which are in Earth, even in him. No Man, I hope, will deny that ἀποκαταλλάξας in the Epistle to the Colossians, which we render to Reconcile, ought to be interpreted by ἀναμιγαλμαίνοντας in the Text of the Ephesians, which signifies to gather together in one, or to sum up. So that the meaning of both places is this, that it pleased God in the fulness of time, to unite both Angels and Men under one Head, even Christ, whom he set up Lord and King over them. Now this does perfectly agree with what St. Paul says to the Ephesians, concerning Christ's exaltation above all the Orders of Angels, and his being Head of the Church: for his Argument runs thus; God has exalted Christ above all the Orders of Angels, and made him Head of the Church, for he had decreed, in the fulness of time to unite both Angels and Men under one Head, Christ. But if the Text of the Epistle to the Colossians, is meant of the Creation of the World; this will be perfect Non-sense; for thus it ought to run: Christ has created all Orders of Angels, and all Powers on Earth, and was made Head of the Church; for God had decreed, in the fulness of time to unite both Angels and Men under one Head, Christ. No Man in the World can speak greater Non-sense than this would be, were the Creation of the World ascribed to Christ in the controverted Text. I desire the Author to reconcile his explication of these Words, that in all things he might have the preeminence, with what follows. That is (says he, at p. 157.) that he might be the πρῶτος, the First upon all accounts, before the Worlds, and the First-born from the dead. So the whole Argument (according to the Author.) must

run thus; Christ was the First upon all accounts, *before the Worlds*, and the First-born from the Dead; for God was pleased, in the fulness of time to unite both Angels and Men under Christ, as their Head. Could any thing be said more absurd and ridiculous? The Author's Skill in Scripture and Reason is, I think, alike.

2. Having thus proved that the Old Creation, or the Creation properly so called, is not ascribed to Christ in this Context of the *Colossians*; I come now to explain its true Sense, as clearly as possibly I can. Ver. 14. *Who is the Image of the Invisible God, the First-born of every Creature.* The meaning of these last Words is not, that Christ was begotten before all Creatures, as this Author would have it, but that *He is the Lord and King of every (Intelligent) Creature*; in Allusion to the First-born of a Family, who is Heir of all Things. This I prove by the 17 and 18th Verses; Ver. 17. *ὃς αὐτός ἐστι πρὸ πάντων, And He is before all things*, is the Explication of the First-born of every Creature; and signifies, not that He is before all Creatures in order of time, but of Dignity and Power, being by God set over all the Orders of Angels, and over the Church, as their Head and King. But if you don't rest satisfied with this parallel Place, the 18th Verse will afford an undeniable proof of what I say: There you find, *ὅτι ἡ πρώτη ἐν αὐτῷ πρῶτος ἐστίν, which is rightly rendered in our Bibles, That in all things He might have the Preeminence*, both in Heaven and in Earth, among Angels and in the Church. I say now, these last Words ought to be the Explication of the two before-mentioned Expressions; to be the First-born of every Creature, and to be before all Things, ought to be interpreted by his having the Preeminence in all Things: so that *He is the First-born of every Creature*, is this, *He hath the Preeminence over every Creature*. Thus by the Context it self, we find out the true sense of *πρωτότοκος πᾶσης κτίσεως*, which in the English we translate *First-born of every Creature*: And thus too are these Words interpreted by the principal

Critics among the Orthodox, (as they are called) *Gomarus, Camero, Piscator, Drusius, Vorstius, Davenant, Dally, Grotius*, (for they will have him also to be Orthodox) *Hammond*.

I come now to the next Verse, *For by him were all Things created*. I have fully proved, they cannot be understood of the Old Creation, the Creation of Heaven and Earth, and the Sea, and of the Things in them, which is the Creation properly so called; therefore to reconcile this Verse with the foregoing, and with the Words before cited out of the Epistle to the *Ephesians*, (*He [God] sit Him at his own Right-Hand, far above all Principality and Power, — and every Name that is named*; ) The word *ἐκτίσθαι*, which we render *Created*, ought to be rendered *Modelled, Disposed, or Reformed* into a new Order. So that the Sense will run thus; 'Christ is the Lord of every Creature, for by him are all both Visible and Invisible Creatures, even all Men and Angels, Modelled or Disposed into a new Order, being subjected to Him and His Commands: As for Angels, all the Orders of them, whether they be Thrones or Dominions, none of them are exempted from his Power and Authority; he rules over them, (which is the meaning of Ver. 17.) and they are all as it were compacted in one Body under his Conduct; as for Men, as He is the Beginning and the First-born from the Dead, so He was also made Head of the Church his Body; so that in all things He has the Preeminence, He rules in Heaven and on Earth, over Angels and over the Church, which is the Sense of Ver. 18. This I hope makes a clear Sense, agreeable to the whole Context, and to the Text in the *Ephesians*. I observe that as *ὃς αὐτός ἐστι πρὸ πάντων*, or *He is before all Things*, is the Explication of *πρωτότοκος*, &c. Or *He is the First-born of every Creature*: So *ὃς τὰ πάντα ἐν αὐτῷ συνέστηκε*, or *and by him all Things consist*, or *are compacted into one Body*, ought to be the Explication of *ἐν αὐτῷ ἐκτίσθαι τὰ πάντα*, or *by him were all*

*all Things* (not *created*, as 'tis rendred in the English, but) Modelled or Reformed. I know not, why Dr. *Shewlock* has called this a Socinian Explication; as if it were devised by them, to serve their Hypothesis; the truth is, the chief of the Orthodox Interpreters, have thus explained this Context of the *Colossians*. Among the Ancients, St. *Cyril*, *Fulgentius*, *Procopius*, *Gargus*, and even *Athanasius* himself: Of the Moderns, *Salmero*, *Montanus*, *Grotius*, and many more. Before I put an end to this, I must observe; that our Author is greatly mistaken in his Explication of Col. 1. 18. The Apostle (says he) proceeds from Christ's Creation of the natural World, to his Mediatory Kingdom: Which proves, that He did not speak of that before. I see the Author does not observe his own rule (p. 146.) *To consider, in expounding Scripture, what goes before, and what follows.* It was no hard matter to see, that the Apostle at Ver. 16. speaks, First in the general of Things that are in Heaven, and that are in Earth, Visible and Invisible: but then afterwards he explains, what he meant by the Things that are in Heaven, viz. all the Orders of Angels; this he doth in the latter part of the same Verse; and what he means by Things that are on Earth, He tells us fully at Ver. 18. viz. the Church. The 18th Verse, being an Explication of some part of Ver. 16. it appears not to have been Paul's Design, to proceed from Christ's Creation of the World to his Mediatory Kingdom.

Thus I have done with the famous Context of Col. 1. 15, 16, &c. The Author of the *Brief History* had proved, that Christ was God's Minister and Servant, because He was appointed or made by God, the Apostle and High-Priest of our Profession. To this the Author, I am now considering, Answers; ' But here is a Restriction to his being High-Priest, and therefore no danger of Blasphemy, tho He be God. For we may observe, that tho the Jewish High-Priest was but a Man, yet he was a type of an High-Priest who is more than Man, even the eternal

' Son, or Word of God; as some of the Learned Jews acknowledge. This is indeed an admirable Answer; Christ has been appointed by God an High-Priest, which seems to prove, that Himself is not God. No, says the Doctor, you are mistaken; for tho the Jewish High-Priest was but a Man, yet He was a Type of an High-Priest more than Man, of an High-Priest who is the eternal Son of God. How does he prove it? As some, says he, of the Learned Jews acknowledge. And what then; if some Learned Jews have spoken non-sense, must we speak non-sense too? One would expect, the Author should prove by Scripture, and not by Jewish Writers, that the Jewish High-Priest was a type of an High Priest, who is the eternal Son and Word of God. The Jewish High-Priest being a Type of Christ, was a Type of an High-Priest more eminent and greater than Himself in all respects, tho he were not God.

He goes on. ' For the Son of God is the only proper Mediator and Advocate with the Father. If you ask him, why? he will answer; ' *Philo Judæus*, who often calls the λόγος or Word the ἀρχιερεὺς or High-Priest, says so; and shows that the Garments of the High-Priest were Figures of Heaven and Earth. Which seems to signify that the eternal Word which made the World, is the true High-Priest. Here comes upon the stage, one of his Learned Jews, *Philo*; by whose Testimony he proves, that the second Person of the Trinity is the only proper Mediator and Advocate with the Father. But *Philo* being Plato's Follower, did not believe such a Trinity as the Doctor teaches. Sure there is a great difference between Plato's three Principles, and the Doctor's Trinity. But if there were not; must we believe *Philo Judæus*, rather than St. Paul, who plainly tells us (in direct opposition to *Philo*) that as there is One God, so there is One Mediator between God and Men, the MAN Christ Jesus, 1 Tim. 2. 5. As for the Garments of the High-Priest, which *Philo* will have to be a Figure of

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Heaven and Earth; and our Author's Story about *Jaddus*; both which our Author alleges as Arguments, at least as Congruities, whereby to prove the Divinity of Christ; I shall so far trust the Judgment of the meanest Reader, as to take no notice of them. That which follows, is no less ridiculous; 'I am sure (says the Author) the Apostle distinguishes Christ from *High-Priests taken from among Men*, and makes his Sonship the Foundation of his Priesthood, *Heb. 5. 1, 6.* The contrary to both these is true, and evident also in the Text he cites. The Priesthood is the Foundation of the Sonship; and *Aaron* and Christ are there made Instances of High-Priests taken from among Men. The Objection therefore remains still; that Christ being an High-Priest appointed and made by God, cannot Himself be God.

He goes on: 'As for his next Objection (from *1 Cor. 3. 23.*) *Christ is God's*. I know not what he means by it; for there is no doubt but Christ is God's Son, God's Christ, God's High-Priest, serves the Ends and Designs of God's Glory; and what then? Therefore he is not God: by no means! he may conclude that He is not God the Father; because He acts subordina- tely; not that therefore He is not God the Son. The Author of the *Brief History* meant (I suppose) this; that as [*you are Christ's*] in that Text, signifies Men are subject to Christ; so [*Christ is God's*] must signify, Christ is subjected to God, and therefore not Himself God. This I think is good Sense, and a good Argument. But can it be said, that the second Person of the Trinity, who is the Supreme God; nay, One God with the First, is God's Son, God's Christ, God's High Priest, serves the Ends and Designs of God's Glory? All these Titles denote a dependance upon the Father, and a real subjection to Him; which cannot agree to any Person who is indeed Himself a Supreme God.

Here is another senseless Answer, to a good and strong Objection. 'P. 158. His next proof is; That God calls Christ his Ser-

'vant in the Prophet *Isaiah*. But it is his 'Servant in whom his Soul was pleased; which 'is the peculiar Character of his Son; and 'is that very Testimony which God gave to 'Christ at his Baptism, *This is my beloved Son in whom I am well pleased*. I desire here the Reader to observe the Doctor's accurate way of reasoning. This is the Objection: Christ is called God's Servant, therefore He is not God. No, this is a mistake, says He; for Christ is God's beloved Servant.

P. 159. He says in answer to the Objection from *Phil. 2. 8, 9.* 'Because He voluntarily condescends below the Dignity of 'his Nature; does He forfeit the Dignity of 'his Nature? But I ask; can it be said of the Supreme God, *with whom is no Variableness, neither Shadow of turning*, that He has condescended below the Dignity of his Nature?

P. 159, 160. He goes on in a florid way of Speech to show, how inconsistent it is that Christ, were He a meer Creature, should be advanced to that Power and Authority, whereunto He has been promoted.

Hereupon I observe; 1. The Dignity conferred upon Christ ought not to be called, *the Supreme Government of the World*; as this Author has stiled it: For He acts and governs in Subordination to his Father. 2. When the Scripture speaks of this Advancement of Christ, it extends it especially over Angels and Men. 3. It is no Indignity to Angels, as our Author pretends, to be ruled and governed by a Man, whom God has exalted above them. Angels indeed have some natural Prerogatives above Men, whereby they are more excellent Creatures than Men; but if it pleases God of his free Gift, to invest a Man with greater Dignity, Power, and all other Excellence, than any Angel has; why can't He be set over them, as their Lord and Ruler, in Subordination to God? There is no Incongruity in it. 4. That, contrary to the Author's Assertion, a meer Creature may be a fit Lieutenant or Representative of God in Personal and Prerogative Acts of Government or Power.

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Thus *Saul* and *David* were set over the *Israelites*, to govern and rule over them by God's Appointment, in Subordination to him. Nay we do commonly say, That the King is the Lieutenant and Representative of God. 5. God communicated to Christ such Wisdom and Power, as is necessary to enable him to exercise the Dignity conferred on him. In all this, there is not the least *Inconsistency*.

But notwithstanding his foregoing Objections, he confesses, the Difficulty remains. P. 161. ' If He be by Nature the Son of God, and Natural Lord of the World; how is He said to be exalted by God, and to receive a Kingdom from him, as the reward of his Righteousness and Sufferings? ' He was before possessed of it, ever since the Foundation of the World; being natural Lord of all his Creatures: He had no need to receive that which was his own, or purchase what was his natural Right, by such mean and vile Condescension as suffering Death on the Cross. Now to reconcile this, he makes a long Discourse concerning the *Mediatory Kingdom* of Christ; which (saith he) hath been bestowed on the second Person of the Trinity, and is peculiar to Him, and distinguished from the Natural Government of the World, which He has in Conjunction with the Father. This Chimerical System I may overthrow, I think, by that single Text of *St. Paul* already cited; *There is one God, and one Mediator between God and Man, the MAN Christ Jesus*. If Christ is a Mediator, and has the Mediatory Kingdom, as He is the second Person of the Trinity, that is, as He is God; why does the Apostle tell us, that He is a Mediator barely as He is Man? At least he should have told us, that the Mediator is the *God-Man* Jesus Christ. It is unaccountable that the Apostle, who in all his Epistles sets forth the Excellency and Glory of Christ, in the most expressive Terms; should tell us that the MAN Christ Jesus is the Mediator between God and Men, if the Mediatory Kingdom is exercised by the Divine Person

or Nature, and if (not Christ *Man*, but) Christ God is the Mediator. But let us examine the Grounds our Author goes on.

He tells us, *ibid*. ' A Mediatory Kingdom was necessary, to reconcile God and Men; to restore Man to the Integrity of his Nature: and this Power and Dignity God bestowed on his own Son; who had the most Right to it, and was the best qualified for it, being the *begotten Word* and *Wisdom* of the Father. Now one would expect, he should cite some Texts of Scripture, to prove this Assertion; but he could find no place to rely on. But Christ must, says he, first become Man, and perform the whole Will of God, and then He shall be exalted. Whereupon he makes this Observation; (pag. 162.) ' All the Power Christ is invested with, is as Head of the Church: *God has put all Things under his Feet; and given him to be Head over all Things to the Church; which is his Body, the Fulness of him that filleth all Things; Eph. 1. 22, 23.* That is, saith he, God has made him Governour of the World, as Head of the Church. I observe two Things upon this place. 1. That this Text is not well interpreted. The first part of it relates to the foregoing Verse, and ought to be explained by it: God, saith the Apostle, at Ver. 21. *Set Christ at his own Right-Hand in the Heavenly Places, far above all Principality and Power, and every Name that is named, not only in this World, but in that which is to come.* Ver. 23. *And hath put all Things under his Feet.* What Things? Those that are before mentioned, all the Orders of Angels and all Earthly Powers. And then follows; *And gave him to be Head, &c.* This is the sense; not, that Christ was made Governour of the whole World, as Head of the Church. 2. But, what if all the Power Christ is invested with, is as Head of the Church? Will it not follow, that all the Power He is invested with, is as a Man, not as God? And this also I prove by *Col. 1. 18.* *And He is the Head of the Body the Church, who is the Beginning, the First-born from the Dead.*



He who is the First-born from the Dead, can be no other but the MAN Jesus Christ ; but He who is the First-born from the Dead, is the Head of the Church, as that Text expressly saith : therefore the MAN Christ Jesus is the Head of the Church. Thus the Apostle very plainly telling us ; that the Mediator and Head of the Church is the Man Christ Jesus, destroys our Author's Notion of Christ's Mediatory Kingdom, or that it is grounded on and exercised by his Divine Nature or Person. Further, if Christ God is the Mediator, if the Mediatory Kingdom belongs to and is managed by the second Person of the (supposed) Trinity, I don't see, how the Government of Israel can be a Type of this Kingdom, as this Author says at p. 162, 163. For the King of the Israelites was between God and his People, and was really *diverse from both* ; but Christ in our Author's Hypothesis, is God himself, *One with the Father and the Holy Ghost* ; so that he must be a Mediator between himself and Men, which besides that it is contrary to the Notion of a Mediator, does wholly destroy the Parallel.

He says at pag. 164, 165, that, ' We certainly know from the Expositions of Christ and his Apostles, that the Prophets spake of Christ under the Names of Lord, God, and Jehovah. But I desire him, to reconcile these Texts with his Opinion ; *Heb. 1. 1, 2. God, who at sundry Times and in divers Manners, spake in times past to the Fathers by the Prophets ; hath in these Last Days spoken unto us by his Son. Heb. 2. 2, 3. For if the Word spoken by Angels was steadfast ; — How shall we escape, if we neglect so great Salvation, which at the first began to be spoken by the Lord ? Gal. 3. 19. The Law was ordained by Angels, in the Hand of a Mediator, i. e. by the Intervention of Moses, Acts 7. 53. Who have received the Law by the Disposition of Angels. Ver. 38. This [Moses] is He who was with the Church in the Wilderness, with the Angel who spake to him in Mount Sinai.* These Texts do more than sufficiently prove, that the Son of God is not meant by the Prophets

and other Writers of the Old Testament, where they mention the Lord, God, and Jehovah. But to return to Christ's Mediatory Kingdom.

He says pag. 167. ' The Son has a Kingdom of his own, which is peculiarly his ; and administered in his Name, and by his Sovereign Authority. But, how is this consistent with what we read pag. 168. ' The Power indeed whereby he administers his Kingdom, is the Power of the whole Trinity, of Father, Son, and Holy Ghost : for they being essentially one God, have but one Energy and Power, and therefore can never act separately. How can the Son, or the second Person of that Trinity, have a Kingdom of his own : if whatever he does, is also done by the Father and Holy Ghost ; have not they hereby as great a share in this Kingdom, as the Son ? This therefore is a plain Contradiction, and perfect Non-sense. Let us hear him further, pag. 169, 170. ' The Power is not taken out of God's Hands, that is impossible : Father, Son and Holy Ghost govern the World still, by one individual Act and Power ; but as in the Natural Government of the World, the exercise of this Power begins with the Father ; so in the exercise of this Mediatory Kingdom, it begins with the Son, and is directed by his Mediation. That is, God governs the World now, not merely as a Natural Lord, by the Rules of Natural Justice ; but with respect to the Mediatory Power and Authority of his Son, and to serve the ends of his Mediatory Kingdom. This Chimerical reasoning will not free the Author's System from Contradiction. For as in the Natural Government of the World, tho' (as he dreams) the exercise of the Power begins with the Father, yet the Son and Holy Spirit acting in conjunction with the Father, by an individual Act ; it cannot be said that the Power or Kingdom is peculiar to the Father : so in the supposed Mediatory Kingdom, tho' the exercise of the Power begins with the Son ; yet as long as the Father and Holy Spirit act together with him, and can never act separately ;

ly; it cannot be said, that *the Son has a Kingdom of his own*, or that he is the Mediatory King, more than the Father or Spirit. Yet by the help of this contrived Mediatory Kingdom, our Author undertakes (at pag. 173.) to overthrow the Fourth Argument in the History of the *Unitarians*; even this, because God doth all things in his own Name, and by his own Authority, but Christ comes in the Father's Name, does his Will, and seeks his Glory. 'This only proves (says he) that he is not the Father but the Son, and the King of God. For this Mediatory Kingdom (as he says at pag. 172.) is erected by the Father; and by him given to the Son. But I ask, is not the Son equal to the Father, both in Energy and Authority? How then can he be said to be sent by his Father, to receive his Commands, and to seek his Glory? Can all this be ascribed to the Supreme God? Nay, if the Father together with the Son and Spirit, be but one God; is it not absurd to say that the Father sends the Son, and the Son does the Will of the Father? Why not rather, in his own Mediatory Kingdom, does his own Will, seeks his own Glory? I think, I could as soon believe White is Black, as swallow the Absurdities of our Author's Mediatory Kingdom. But 'tis plain to every discerning Reader, that he has often not understood what he said.

Having thus shown the Absurdity of his Hypothesis, concerning Christ's Mediatory Kingdom: I will set down in a few Words, what I take to be the true Notion of Christ's Kingdom. God had promised to *David*, that he would establish his Throne for ever; and there should never be wanting one of his Seed to sit thereon; *Psal. 89. 3, 4. I have made a Covenant with my Chosen, I have sworn unto David my Servant; thy Seed will I establish for ever, and build up thy Throne to all Generations. And again, vers. 29. His Seed will I make to indure for ever, and his Throne as the Days of Heaven. Again ver. 35, 36, 37. Once I have sworn by my Holiness, that I will not lie unto David: his Seed shall indure for ever, and his Throne as the Sun before me; it shall all be established for ever as the*

*Moon, and as a faithful Witness in the Heavens.* Now that this Promise does not relate, only or chiefly, to *David's* Successors in the Political Government of *Israel*, without any respect to the *Messias*, who was also the Son of *David*; does plainly appear by the Event: for the Political Kingdom of *David* has been destroyed for several Ages, and the Series of Successors in the *Davidical* Line is utterly broken off. This Promise therefore had its full Accomplishment in our *Messias* Jesus Christ, who is the Son of *David*, and the King of *Israel*. But this Kingdom of Christ is both more ample and more durable than *David's* was. For all Power is given to him, both in Heaven and Earth, *Mat. 28. 18. And (1 Cor. 15. 25, 26.) He must reign, till he has put all Enemies under his Feet; the last Enemy that shall be destroyed, is Death.* Thus his Throne shall indure as long as the Sun and Moon. He may be called, with greater reason than *David* was (*Psal. 89. 27. God's First-born, Higher than the Kings of the Earth: for he is (Rev. 19. 16.) King of Kings, and Lord of Lords; (Rev. 1. 5.) Prince of the Kings of the Earth.* But his Power reaches not only over Men, but over Angels too; (*1 Pet. 3. 22. He is on the right hand of God, Angels, and Authorities, and Powers being made subject to him.* This is God's Anointed, whom he has invested with the Power of enacting Laws for the good of his Subjects. When God did not so immediately govern *Israel*, as during the Theocracy, but by Kings; *David*, as God's Deputy and Vicegerent, appointed Musick, Singers, Porters; and made such other Regulations, as were fit in the Worship of God: So Christ, who is a King immediately appointed by God, by virtue of the Power and Instructions given to him, took away the Ceremonial Law, set up a Spiritual Worship; and being a King over the Gentiles as well as over the Jews, made such Laws as were able to unite them into one Body, in the Worship of one God; that there might be but one Flock, and one Shepherd. Christ's Kingdom is not only Spiritual, but Temporal; I mean, he has so much Power over all Creatures, as

is necessary to enable him, to perform the ends of his Spiritual Kingdom. Nor is this contradicted by our Saviour's Words, at *John* 18. 36. The Original has it not, *My Kingdom is not of this World, but from this World.* ἐκ τῆς κόσμου τούτου, i. e. My Kingdom is not owing to Men, but to God's own appointment: I am a King indeed, but this Kingdom I received from God's own Hands: My Kingdom is not from hence, as he explains it, but from above. *Acts* 2. 36. *God has made that same Jesus, whom ye crucified, both Lord and Christ, i. e. King.* And chap. 17. 31. *He has appointed a Day, in which he will judge the World in Righteousness, by the MAN whom he has ordained.* *1 Cor.* 15. 24, 28, *Then cometh the end, when he shall deliver up the Kingdom to God, even the Father. --- Then shall the Son be also subject to him, that put all things under him, that God may be all in all.*

This, I take to be the true account of Christ's Kingdom, according to Scripture. Thus God performed the Oath, which he swore to *David*; even by raising up an *Horn of Salvation in his House*, *Luke* 1. 69. Thus the Kingdom of Christ, who is the Seed of *David*, shall last as long as the Sun and Moon. But we nowhere find in Scripture, that this Kingdom is bestowed upon him, as he is the External Son of God, and Second Person of the Trinity. *St. Paul* was so far from believing that; that discoursing of the principal Act of Christ's Kingly Power and Authority, viz. his judging the World; he says, that God has appointed a Day to perform this, by the MAN whom he has ordained, *Acts* 17. 31. In a Word, as Christ has been exalted by God, and has received a Kingdom from

him: So when the appointed End cometh, he shall deliver it up to God, and remain SUBJECT to him, as *St. Paul* expressly teaches, *1 Cor.* 15. 28. These two things demonstratively prove, that Christ is a King, barely as a Man; and that his Mediatary Kingdom, so much spoken of by our Author, is a Chimera.

I proceed now to his other Answers, to this Objection; That Christ knows not the day of Judgment. He replies (*pag.* 177.) 'Christ in that Text speaks of himself as a Man: *St. Matthew* does not mention the Son, which shews that the Son is included in *St. Matthew's* *Ides*, None, or no Man; and therefore these Texts must speak of Christ only as a Man. I answer, so they do, for he is no more than a Man. *St. Mark* tells us, that Christ as the Son (of God) knows not that Day and Hour. Now our Author will have Christ's Sonship founded in his Eternal Generation from the Father; and that he is the Son not as he is Man, but as he is God, so he saith at *pag.* 166. and elsewhere. This is indeed a very easy distinction, were it but true: but *Trinitarians* are the Authors of it, not Scripture. In *St. Mark's* Gradation Christ is named after Men and Angels, to shew his present Excellence and Exaltation above them: but in *St. Matthew*, that very Son of God, who is above Men and Angels, is included in the None, or no Man. Thus this glorious Title of the Son of God, denotes here Christ Man. As the Father in *St. Mark* is God; so the Son of God, who knows not that Day and Hour, is Christ Man, who is so filed in all the New Testament without any respect to a second Nature.

## C H A P. IV.

THE sixth Argument in the *Brief History* runs thus : ' God giveth what, and to whom He pleases ; He needs not the aid of any other ; He intreateth not for Himself or his People ; He cannot die ; and deriveth his Power from none but Himself : But 'tis certain, that the Lord Christ could not himself, without the previous Ordination of the Father, confer the prime Dignities of Heaven, or of the Church. He placed his Safety in his Father's Presence and Help ; he prayed often and fervently to the Father, both for himself and for his Disciples ; he died, and was raised from the Dead by the Father ; after his Resurrection he received from another, all that great Power which he now enjoys. To this he answers ; ' Christ intercedes with no Creature, receives Authority from no Creature, &c. nor from any God neither, who is separated from himself : For he is One God with the Father and the Holy Ghost. That he intercedes with the Father, proves indeed that he is a distinct Person from the Father ; not, that he is not one God with him. But why, I pray, does it not prove that, he is not one God, with the Father ? For if he intercedes with God, can he be that very God with whom he intercedes ? if he is, what need is there for him to intercede ? Besides ; this Author says before (pag. 167, 169, 170.) *The Three Divine Persons can never act separately, they have but One Energy, and whatever is done they do it by one individual Act.* Now I hope he will grant, that Prayer and Intercession are real Acts or Actions : I infer, therefore when the Son intercedes, the Father and Holy Spirit must intercede too. Thus Intercession and Prayer are not peculiar to the Son ; but there are

in the Godhead three Intercessors, three Beseeching Persons. Whom, what Person or God, does this Trinity beseech ? Good God ! how long shall it be, that Men will love Darkness rather than Light ; and prefer a Novel and Unintelligible Gospel, before the old, plain and easy One ?

Pag. 183. He says ; ' For God to make a Creature, Advocate and Mediator, is to give a Creature Authority over himself ; which cannot be : for it is a Debasement to the Divine Nature, and a reproach to the Divine Wisdom ; it is as if God did not better know, how to dispose of his Grace and Mercy, than any Creature does. But why so ? has our Author forgot, or is he to learn, that *Moses*, tho' a meer Creature, was a Mediator between God and his People ? I am sure, *St. Paul* calls him so in these Words, at *Gal. 3. 19.* *The Law was ordained by Angels, in the Hand of a Mediator.* And at *Deut. 5. 5.* *He stood between the Lord and them, to shew them the Word of the Lord.* And the same Apostle tells us, that the MAN Jesus Christ is a Mediator between God and Men. Does not the Scripture mention *Moses* his Intercession with God ; and that God was moved by his Intreaty ? Why then does this Author affirm ; that to intercede with the Authority of a Mediator, is above the Nature and Order of Creatures ?

To the next Argument ; viz. That Jesus Christ is in Holy Scripture always spoken of, as a distinct and different Person from God ; and described to be the Son of God, and the Image of God. He answers, ' This we own, and he had no need to prove it : This is a wonderful Argument to convince those, who acknowledg Three distinct Persons in the Godhead ; that Christ is not God because he is a distinct Person from the Father ;

‘ther; for so according to the Language of Scripture, *God signifies God the Father*, when he is distinguished from the Son and Holy Spirit; as all Men grant. Let the Author abate a little of his Confidence. Is an ironical Answer sufficient, to confute a good and a strong Argument? This is a *wonderful Argument*, says he, to prove that Christ is not God. When St. Paul says in his Salutations, *Grace be to you, and Peace from God the Father, and from the Lord Jesus Christ*; who would guess, that Jesus Christ is God as well as the Father? he, nor any other sacred Writer ever says, that there are Three Persons in the Godhead, Father, Son, and Holy Ghost; he calls only the Father, *God*, and distinguishes the Lord Christ from him. If the Lord Christ is God as well as the Father, the Apostle should have framed his Salutation thus; *Grace be to you, and Peace from God the Father; and from the God Man Jesus Christ*. But according to the Language of Scripture, says he, *God signifies God the Father*, when he is distinguished from the Son and Holy Spirit. I answer; that is a Demonstration, that the Father only is God; else the Title *God* could not be appropriated to him, when he is distinguished from the Son and Spirit. And to discern so much, a Man can lack nothing but common Sense. But I observe farther to this Answer; that supposing Christ were but a Man, the Apostle could have expressed himself no otherways; from whence it follows, that either the Apostle did indeed so think, and so teach; or this Author must charge him, as not knowing how to speak correctly and properly.

‘Tis impossible, saith the *Brief History*, that the Son or Image of the One true God, should himself be that One true God; as impossible as that the Son should be the Father, or the Image that very Thing whose Image it is. ‘This is meer Sophistry, saith our Author; for if the Father and the Son and the Holy Ghost be the One true God; they are the same One true God, and yet the Father is not the Son, nor the Son the Father. I ap-

peal to the Reader, whether this be not a near denial of the Difficulty, not an Explication or a Solution of it? The Son, saith the Historian, can’t be the One true God, because he is the Son and Image of the One true God; for the Son cannot be the Father, nor the Image the very Thing whose Image it is. Yes, says our Answerer, God and the Image of God are the same One true God.

The next Argument of the *History* is, that ‘Many Texts expressly declare, That only the Father is God. In answer to this, says our Author: ‘This would be a Demonstration, could he produce any one Text which asserts, that only the Father, in opposition to the Son and Holy Ghost, is God: for then the Father must signify the Person of the Father, in opposition to the Person of the Son, and the Person of the Holy Ghost. But has not the Historian produced such a Text? *John 17. 3. Father, — this is Life Eternal, to know Thee [the ONLY true God] and Jesus Christ whom thou hast sent: Or, Jesus Christ thy Messenger. Here, the Father, to whom the Son directs his Prayer (as appears by Ver. 1.) is called the only true God; and the Son, Jesus Christ whom he hath sent, or his Messenger. Here the Father as the Sender, is opposed to the Son as the Messenger; and the First called the ONLY true God, the Other an Apostle or Messenger. Our Author adds; ‘But when the Father is called the only true God, only in opposition to all the false Gods, which the World then worshipped; there Father does not signify Personally, but that one Godhead or Divinity, of which the Father is the Source, the Fountain and the Original. So soon has this Author forgot his own Observation and Rule of Interpretation, that, according to Scripture, God signifies God the Father, whenever he is distinguished from the Son or Spirit. Is not he, to whom Christ here directs his Prayer, called God? and is he not distinguished from the Son, who is called the Messenger? why then should he not signify here Personally,*



ly, God the Father, as well as in other places? why must *Father* here signify, *not the Father; but one Godhead, of which the Father is the Source*? Thus either his Observation is false; and then he is overthrown by the Texts to which he opposes it: or it is true; and then in this Text, *the only true God* is affirmed by our Saviour himself to be *the Father only*, in opposition to all other Persons whomsoever. I cannot but admire this Author's way of expounding Scripture. One while, he founds Christ's Sonship on his eternal Generation; so that the title *Son* denotes *begotten Wisdom* the second Person of the Trinity: as soon as this notion will not serve the turn; as when the Son is (in *St. Matthew* and *St. Mark*) denied to know the Day and Hour of Judgment; then *the Son* shall signify Christ *Man*. Again, when God is distinguished from the Son and Holy Spirit, he signifies *Personally* God the Father; this Notion shall serve us against many Socinian sayings of Scripture, against all the Texts in the seventh Argument of the History: But when *John* 17. 1, 3. and the like Texts are urged; then on the contrary, God the Father must not signify the Father Personally, but *one Godhead*, or Divinity, of which the Father is the Source. Certainly, were his Hypothesis true, there would be no need he should thus turn himself into all Shapes to defend it.

When the Father is called, *the one God*, and *the only true God*; in opposition to all false Gods: is he not so called in opposition to the Son also? Most certainly he is. In these two Texts, *John* 17. 3. *1 Cor.* 8. 6. we have no warrant from Reason or Scripture, to understand by *the Father* Three Persons, Father, Son, and Holy Ghost. Is it not absurd and senseless to say, That *the Father* signifies also the Son and Holy Ghost, in those very Texts where he is distinguished from them? I always thought *the Father* signified, the Father only; and *the Son*, the Son only, and *Holy Ghost*, the Holy Ghost only. I always thought that the Language of Scripture, was agreeable to the Language

of Men; because otherways it cannot be understood by Men: and therefore that *Father* must not be understood to be Father and Son, and a third Person distinct from both. But Trinitarians, better sighted than other People, have found, it may. When we read in Scripture, (*1 Cor.* 8. 6.) *To us there is but one God, the Father*: It sounds as if the Apostle had said; There is but one numerical infinite Being, the Father of Jesus Christ, and of all the World; because this is the natural Idea we have of *one God, the Father*. But this Author tells us, we are grossly mistaken; for *one God* signifies three infinite Minds, three substantial intellectual Beings or Persons. Again, we should think that *the Father* here signifies *the Father only*: but this is (it seems) another foul Mistake; for it signifies besides the Father, a Son and an Holy Spirit different from both. Nay, we must not think that the very express Words (at *Mat.* 24. 36.) *the Father only*, do indeed signify the Father only; but the Father, the Son, and another Person; even tho' the Son is there expressly said not to know the Day and Hour of Judgment, and that *the Father only* knows it. These are some of the Illuminations with which our Author and his Party has blest the World.

He goes on, and says; the Dispute must end here, whether the Scripture does teach the Divinity of the Son and Holy Ghost; for if so, when the Father is said to be *the only true God*, and *the one God*; the Son and Holy Spirit are not hereby excluded from the Unity of the same Godhead. I answer, the Dispute may be soon ended; for when the Father is called the one God, and the only true God, even in those places where the Son is mentioned: This alone is a clear Demonstration, that the Scripture does not teach the Divinity of the Son and Holy Ghost. Were the Son and Holy Ghost God with the Father, the Prayer of our Lord (at *John* 17. 1, 2, 3, &c.) must have been thus framed; 'Thee is Life Eternal, to know 'Thee (Father) and Me and the Holy Ghost 'to be the only true God. And Paul to

the *Corinthians* should have said ; ‘ But to us there is but one God, the Father, the Son, and the Holy Ghost. But this is the Language of Scripture, no where.

Page. 186. ‘ His other Texts, saith our Author, prove no more but that the Father of Christ is God ; not, that Christ is not one God with the Father. Let us hear the Texts themselves, 1 Cor. 15. 24. *Then cometh the end, when he shall deliver up the Kingdom to God, even the Father.* James 3. 9. *Therewith bless we God, even the Father.* Rom. 15. 6. *That ye may with one Mind, and one Mouth glorify*

*God, even the Father of our Lord Jesus Christ.* It is an affected blindness and perverseness, not to discern and own, that in these Texts, *God even the Father*, is as much as to say, *God, that is to say the Father.* No plainer or more express Words could be used by a *Socinian* or other *Unitarian*, to declare his Notion of the Unity of God. What hope is there of convincing those, with whom *the Father only* shall not signify the Father only ? And again, *God, that is to say the Father*, shall be two others besides the Father.

## CH A P. V.

THE next Argument. ‘ If Christ were indeed God as well as Man ; or (as *Trinitarians* speak) *God the Son* Incarnate ; it had been altogether superfluous, to give the Holy Spirit to his said Human Nature, as a Director and Guide : for what other help could that Nature need, which was one Person with (as they speak) *God the Son* ; and in which God the Son did Personally dwell ? To this he answers : ‘ The account of this is plain and short ; for the whole Trinity is but one Energy and Power, and the Divine Persons cannot act separately *ad extra* : what the Father does, that the Son does, and that the Holy Ghost does by one Individual Act. But the Sanctification of all Creatures (and such is the Human Nature of Christ) is peculiarly attributed to the Holy Spirit. But if the whole Trinity is but one Energy and Power, the Sanctification of Christ’s Human Nature (or of any other Creature) can by no means be peculiarly attributed to the Holy Ghost ; why to the Holy Ghost rather than to the Father, or than to the Divine Word, or Son dwelling (as they say) after a peculiar manner in Christ ? But the matter is plain, the Holy Ghost is the Power of God, of which Christ

stood in need, for performing the Will and Works of the Father, and which God bestowed on him for that very end ; but if Christ had been indeed God, there had been no need he should receive any such Gift ; for as God he would have had it, *in his own Person.* Our Author adds, ‘ He might as well have asked, why the Sanctification of the Church is ascribed to the Spirit ? But the Historian had no reason to ask such a Question : for no one pretends that the Church is God ; or is Personally united either to the Father or Son, as *Trinitarians* say the Human Nature of Christ is.

It is after the same slight and insignificant manner, that he answers the next Argument, even this ; ‘ The Miracles of Christ are attributed always, either to the Father, or the Holy Spirit dwelling in him. He answers (page. 188.) *Father, Son and Holy Spirit act together.* I say now, supposing this which he says ; yet if Christ were God, why should we never ascribe his Miracles to himself ; why always to the Father, or to the Holy Spirit which is the Power of the Father ? why has he concealed a matter of so great importance to be known ? Or why do we seek to make him greater than he ever said he was ? Besides,

fides, in the very Texts, in which he ascribes the Miracles he did, to the Father, or the Spirit and Power of the Father dwelling in him; I say in those very Texts he denies, that he doth them himself: which is directly contrary to what our Author affirms, that the (pretended) three Divine Persons have but one Energy, and act by one Individual Act. If that were so, our Saviour could not have said, John 5. 30. *I can do nothing of my self.* John 14. 10. *The Father that dwelleth in me, he doeth the works.* Let us hear the account which St. Peter gives, Acts 10. 38. *God anointed Jesus of Nazareth with the Holy Ghost, and with Power, who went about doing good, and healing all that were oppressed with the Devil: for God was with him.* Here St. Peter teaches, that Christ wrought all sorts of Miracles, not because (as Trinitarians say) he was God, but because God was with him, i.e. God helped and assisted him, by anointing him with the Holy Ghost, and with Power.

The next Argument is, 'Had our Lord Christ been more than a Man, the Prophecies of the Old Testament in which he is promised, would not describe him barely as the Seed of the Woman, the Seed of Abraham, a Prophet like unto Moses; the Servant and Missionary of God, on whom God's Spirit should rest. The Historian by a particular Induction of Texts, shews this to be the Character of Christ in the Prophecies of the Old Testament. Our Author thinks fit to answer this Objection, in another place.

I come now to his Answers, which he makes to the Arguments against the Divinity of the Holy Ghost.

The First Argument in the History, is this; 'The Holy Ghost or Spirit, and the Power of God, are in Scripture spoken of as one and the same thing. Our Author answers, at pag. 189. 'It is as easy to prove, that the Father and Son are no Persons, as that the Holy Spirit is none. But if he can make good this Assertion, *erit mihi magnus Apollo.* The Father has in the New Testament the Title of God, therefore because God is most certainly a Person, no Body can doubt that

the Father is a Person. As for the Son, the same Gospel often says he is a Man; every Man being a Person; the Son being a Man, must be also a Person. But it is quite otherwise with the Holy Ghost, for the Scriptures call it the Power of God; and Power is a Faculty, not a Person. Acts 10. 38. *God has anointed Jesus of Nazareth with the Holy Ghost, and with Power.* Luke 1. 35. *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee.* What is more plain than that, the Power of the Highest in these Texts is the explication of the Holy Ghost? Again, Acts 6. 5. *They chose Stephen, a Man full of Faith, and of the Holy Ghost.* Ver. 8. *And Stephen full of Faith and of POWER, did great Wonders.* Here again the Holy Ghost at ver. 5. is explained by Power at ver. 8.

He says further; 'He is the Spirit of God, which searcheth the deep things of God; and he who knows all things in God, must be a knowing Mind. In answer to this, I must explain the Text to which he alludes, 1 Cor. 2. 10, 11. and which he cites too, pag. 192. Ver. 10. *But God has revealed them unto us by his Spirit; for the Spirit searches all things, yea the deep things of God.* The Apostle speaks here of the Doctrines of the Gospel, its Precepts and Promises, which before were hidden, but now are revealed to Men; as appears by ver. 7, 8, 9. He meaneth this; 'God has revealed to us Apostles these Doctrines, this (formerly) hidden Wisdom, by his Inspiration; for this Spirit or Inspiration in us searcheth out (i.e. finds or discovers) these deep or hidden things of God. Deep, I say, and hidden; not to us, but to the World, and the Princes of the World. The Apostle illustrates his Discourse with a Comparison, ver. 11. *What Man knoweth the things of a Man, save the Spirit of a Man which is in him? Even so the Things of God knoweth no Man, but the Spirit of God.* As if he had said, As no Man knows the things that belong to Human Life, but by his own Spirit or Mind: So no Man knows these things of God, but by God's Spirit or Inspiration, whereby he is enabled to know them. This Interpretation

ration perfectly agrees with what follows, at ver. 12. *Now we have not received the Spirit of the World, but the Spirit of God, that we might know the things that are freely given us of God.*

This is the true Sense of this place. For *Ides*; which we translate *no Man*, must either be understood exclusively of God; or so as to include God also. If it includes God too, it will follow, that the Holy Spirit or Third Person of the Trinity, knows the Things of God, and that the Father and Son are altogether ignorant of them; which Consequence, I am sure, they will not allow. But if *Ides*; signifies *no Man* here (as most certainly it does) then the Spirit of God is to be understood of, the Man who has received that Spirit or Inspiration; by assistance whereof he may attain to the knowledge of the most secret Counsels of God; as the Apostle explains it, in the very next Verse. The Author grants, that Charity may be said to suffer long, and to be kind, because a charitable Man does so: then the Spirit of God may be said to know the Things of God, because *ὁ πνευματικός*, *He that is Spiritual* (as St. Paul styles him, Ver. 15,) he that has the Spirit of God, does so. This *Vorsius* rightly understood in his Notes upon this place. 'By the Spirit of God (saith he) we must understand that Spirit which is given us of God; that is, our Selves as Spiritual: thus (Jobn 3, 6.) That which is born of the Spirit, saith our Saviour, is Spirit. This I hope may be enough to clear the sense of this Text.

But the Author cannot allow of Power and Inspiration, distinct from God, and yet not God; for what are Faculties in us, are Persons in God. If this be true, then there are more than Three Persons in the Godhead; for Power is a Faculty in us, and being in God too, it must be another Person in him. Thus not only Wisdom and Love, but Power also are Persons in God. Nay, there being Three knowing Minds in the Godhead, each of which is God, as the Author tells us; it cannot be said, that the Father only has Wisdom, Love,

and Power. The Son and the Holy Ghost must have them too; else they should not be God. But if Wisdom, Love and Power, being Faculties in us, ought to be Persons in God: then there are Nine Persons at the least, in God, viz. Wisdom, Love and Power in the Father, who is an Infinite Mind distinct from the Son and Holy Ghost; Wisdom, Love and Power in the Son, who is an Infinite Mind distinguished from the Father and Holy Ghost; Wisdom, Love and Power in the Holy Ghost, who is an Infinite Mind distinct from the Father and Son. Moreover, he tells us, that the Son is a Person, because *He is the Father's Reflex knowledge*. But the Son being an Infinite and most Perfect Mind, is undoubtedly able to reflect upon his own Wisdom and Knowledge, and thus (as well as the Father) to beget a Son. And this second Son in the Trinity may by the same Means and Reason beget another, and so onwards to Infinity. Thus according to this Maxim, that what are Faculties in us, are Persons in God; there may be, nay there must be, an infinite number of Persons in God. *Apage!*

'This is certain (says he) all Personal Acts belong to a Person; and therefore whatever has any Personal Acts, we must conclude is a Person: unless we know by some other means, that it is no Person; and then, that proves the Expression to be Figurative. But we know, that the Holy Ghost is no Person; and therefore we may affirm, that whenever Personal Acts are ascribed to it, it is to be figuratively taken. That the Holy Ghost is not God, we most certainly know; because the Scripture plainly tells us, there is but one God, the Father. That the Holy Ghost is not a created Person, is made probable by several places of Scripture, which teach us, that it is God's Power and Inspiration; by explaining the Holy Ghost by the Power of God, and putting one for the other. According to these two Principles, which the Scripture affords us; viz. That the Father only is God, and that the Holy Ghost is God's Power; we dare affirm, that when

when Personal Acts are ascribed to it, it is a Figurative Expression. Thus we can easily conceive, that the Holy Ghost may be said to *work Miracles* (pag. 190.) to *raise the Dead*, to *comfort*, to *convince*, to *sanctify the Church*, to *dwell in the Church*: because God by his Power works Miracles, raises the Dead, comforts, convinces, sanctifies, and dwells in the Church. Thus we do not prove that the Holy Ghost is no Person, only because *Personal Acts are sometimes Figuratively attributed to that which is no Person*; as this Author mistakes: But having proved by Scripture, that the Holy Ghost is no Person, we say that Personal Acts are figuratively ascribed to it, as they are to Charity, Wisdom, and other Things, both in Scripture and in Prophane Authors, and in common familiar Speech.

2. The second Argument, against the Spirit's being God, is this; 'A manifest Distinction is made, as between God and Christ; so also between God and the Holy Spirit, or Power and Inspiration of God: so that 'tis impossible, the Spirit should be God himself. To this our Author answers, pag. 191. 'This Holy Spirit is either a Divine subsisting Person, or nothing but a Name. If this Spirit were a Divine Virtue or Power (as he would have it) then it is not distinct from God, but is God himself: As the Powers and Faculties of the Mind, tho' they may be distinguished from each other, yet they can't be any thing distinct from the Mind, but are the Mind it self; and therefore if the Spirit, as he says, be represented in Scripture, as so distinct from God, that 'tis impossible he should be God himself; then he must be a distinct Divine Person, and not the meer Power of God, which is not distinct from God himself. To this I answer; the Holy Spirit is neither a Divine subsisting Person, nor a meer Name. In order to the clearing of this, I must observe, that the Holy Ghost signifies in Scripture, sometimes the Power of God, sometimes the Effects of that Power, or all miraculous extraordinary Gifts. In

the first sense, we read (Luke 1. 35.) *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee.* Here it is evident that the Holy Ghost signifies the Power of God; whereby he effected the miraculous Conception of our Blessed Saviour. In the latter sense, we read (Gal. 3. 5.) *He therefore that ministereth to you the Spirit, and worketh Miracles among you; doth he it by the Works of the Law, or by the hearing of Faith?* Here the Spirit is plainly meant of the miraculous Gifts, bestowed upon the first Christians; and the meaning of the Apostle's Question is this; whether the Galatians had been indued with that Spirit, and those extraordinary Gifts, by submitting to the Ceremonial Law of Moses, or only upon their embracing the Gospel? In the first sense, the Holy Ghost is only an *Attribute* of God, and so is not a meer Name; nor is it a Divine subsisting Person; which to say, were ridiculous, and contrary to the Notion of an Attribute. This Attribute may be distinguished from God, in such manner as Attributes are wont to be distinguished; that is, God may be said to act by his Power, as he is said to act by his Wisdom. But he saith, *If this Spirit were a Divine Virtue or Power, then it is not distinct from God, but is God himself.* I answer, if this be all our Author contends for, that the Holy Spirit (or Power) of God is God, in such sense as other Virtues and Faculties of God may be called God himself; the *Scythians* never denied it: and this is all that his Argument proves. Secondly, He ought to know, the Holy Spirit is not distinct from God, as one Person from another, but is distinguished from God as his Attribute. This is easy and plain, and agreeable to Reason and Scripture: and is a full answer to what he adds, in these words; 'A Power which is distinct from God, and is not God himself, as (he says) the Holy Spirit is, if it has any Personal Acts, must be a distinct Person: and if these Personal Acts are such, as are proper only to God, it must be a distinct Divine Person.



He goes on. ' He says this Spirit is the Inspiration of God ; be it so. This Inspiration then, is either within God himself ; or without him, in his Creatures who have this Inspiration. If it be within God himself, it must be a Person, or else it cannot be distinct from God ; and a Divine Person, unless any thing be in God, which is not God. If this Inspiration be without God, in the Creatures who are inspired by him ; how is it the Spirit of God ? For the Spirit of God must be in God, as the Spirit of a Man is in a Man ? I answer.

If every thing that is in God be a Person, then there must be as many Persons in the Godhead, as there are *Attributes* or *Immanent Acts* in God ; which to say, is too senseless and ridiculous, to need Confutation. God's Inspiration as 'tis an Act, is in God ; as 'tis an Effect, 'tis in Creatures ; and is called the Spirit of God, because 'tis an Effect of that Spirit, Energy or Power, which God uses to make his Will known to Men, by inward Suggestion or Inspiration.

He desires to know (*pag. 192.*) how the Spirit of God differs from his Gifts and Graces ? I answer ; As the cause from its effects : so that there are *Diversities of Gifts, but the same Spirit*, 1 Cor. 12. 4. The same

Cause produces several effects, out of the same Power spring several Gifts.

3. The next Argument is ; ' The Spirit is obtained of God by our Prayers, therefore it self is not God. This he pretends to answer by his Old Sophism, that One Divine Person may send and give another ; which has been already confuted. He adds ; ' The Spirit gives himself, and is asked of himself ; for the Divine Persons in the Trinity do not act separately : but as the Father and the Son give the Spirit ; so the Holy Spirit gives himself in the same *Individual Act*. But how can this be the same Individual Act ? The Father and the Son, says he, send the Holy Ghost, and the Holy Ghost gives himself. Can *sending another*, and *giving one's self*, be one and the same Act ? Farther ; If the Father, Son, and Holy Ghost cannot act separately, when the Holy Ghost gives himself, Father and Son must give themselves too ; or else it will not be the same *Individual Act*. But were it so ; this would not be made peculiar to the Holy Ghost, who only is said (in Scripture) to be given and obtained of God. But the thing is plain and easy, if by the Spirit we understand God's Power and Inspiration ; which (with their Effects) are communicated to those that pray for them.

## C H A P. VI.

4. THE next Argument is against a Trinity of Persons in the Godhead ; ' Which (saith the Historian) is contrary to the whole Scripture. For that speaks of God, but as *one Person* ; and speaks of him, and to him by *Singular Pronouns* ; such as *I, Thou, He, Him, &c.* He cites also *Heb. 1. 2.* where Christ is called, the express Image of God's Person. Our Author returns this Answer ; ' It is plain that the Person, of whom the Son is called the express Image, is the Person of God the Father ; and the Father indeed is but one Person. But here he takes for granted, that the Son is the second Person, of the Trinity ; contrary to the Apostle, who speaks only of the *Person of God*, not of the Person of God the Father distinct from the Person of God the Son. If the Person, of whom the Son is here said to be the express Image, is only the Person of the Father ; then the Person of the Father only, at *sundry Times and in divers Manners*, spake in times past to the Fathers by the Prophets, Ver. 1. for (Ver. 2.) the Son is called the Image of the same Person who spake to the Fathers at Ver. 1. But the Person of the Father only, is not the true God, in the Author's Hypothesis ; therefore he must conclude, that the true God spake not to the Fathers : which is a plain Contradiction to the Apostle ; who says, that God (undoubtedly the true God) spake to the Fathers. Farther, by *God who spake to the Fathers*, we must understand either Father, Son, and Holy Ghost, or the Father only. If Father, Son, and Holy Ghost spake to the Fathers ; it could not be here said, that Christ is the Image of that God's Person, for he is Three Persons. If the Father only spake to the Fathers, then the Father only is the true God ; for the true God spake

to the Fathers ; also then God is but one Person : Which are the things we contend for.

He goes on ; ' As for his *Singular Pronouns, I, Thou, &c.* They prove indeed that there is but one God ; as we all own : not, that there are not Three Persons in the Godhead. But do not *Singular Pronouns* denote *Singular Persons*, in all Languages ? When therefore they are applied to God, they show that he is a Singular (that is, but one) Person ; unless they will say, that the Scripture is a particular Language different from all others : but this is false ; for being written to Men, the Forms of speaking and the Senses of them, are the same as in all other Languages ; and otherways the Scripture would not be given us, to instruct us, but to pervert and deceive us.

5. The fifth Argument. ' Had the Son or Holy Ghost been God ; this would not have been omitted in the Apostles Creed. He answers ; ' Had not the Son been God, and also the Holy Ghost, they would never have been put into the Apostles Creed ; no more than the Form of Baptism, which is the Original of the Apostles Creed. But why not ? Suppose the Son and Holy Ghost were not God ; since the Gospel was preached by the One, and confirmed by the Other, why may not they be put into the Creed, as well as the Catholic Church, by whom the Gospel is to be believed ? If our Creed only mentioned God, the Father Almighty, Maker of Heaven and Earth ; it would fit a Jew as well as a Christian : therefore a Christian Creed, as such, must make mention of the Son and of the Holy Ghost, tho they are not Gods or God. A Christian, as such, must profess in his Creed, that he believes not only in God the Father Almighty ; but also in his Son.

Son Jesus Christ, who was sent by him to preach the Gospel; and in the Holy Ghost, by which it pleased God to confirm the truth of it: By such a Belief he is distinguished from a Jew or any other Man.

He adds. ' That the Primitive Christians did believe the Divinity of the Son and Holy Ghost, we are sufficiently assured from all the *Antient Records* of their Faith; but there was *no Reason* to express this in *so short* a Creed, before the *Arian* and *Socinian* Heresies had disturbed the Church. 'Tis plain, our Author has not read the Records of which he speaks. And whereas he says, there was *no reason* to express the Doctrine of the Trinity in the Creed; 'tis very marvellous to me, that there should be no reason to express an Article, which he and his Party say is *necessary to Salvation*; and that a Man is no Christian that believes it not. But he saith it was not necessary in *so short* a Creed; but I say, had the Article been necessary, (or so much as true) the Apostles and Primitive Church would have enlarged their Creed, to make room for a necessary Article; an Article much more necessary than the *Holy Catholick Church*, and other Articles there expressed. Besides, what Enlargement would it have been, what Incumbrance to the Learner's Memory, to have added twice this single and short Word, *God: And in (God) the Son, Jesus Christ our Lord, &c. I believe in (God) the Holy Ghost, &c.* as *Trinitarians* express themselves now a days? It is plain therefore, that the Apostles and Ancient Church could have no other Reason, why in their Creed they made no mention of the Trinity, and the Divinity of the Son and

Holy Ghost; no other, but that they believed it not. But why has our Author taken no notice of what the *Socinian* Historian had objected at *pag. 22, 23, 24.* was it too hot, or too heavy for him? Lastly; he says, *It needed not to be added; because the Son of God must be by Nature God; and the Spirit of God is as essentially God, as the Spirit of a Man is essential to a Man.* But must he that is the Son of God, be also by Nature God? *St. Luke* says of Adam, *who was the Son of God, Luke 1. 38.* Was Adam by nature God? Are not Angels in Scripture called *Sons of God?* and all good Christians are they not also Sons of God, in the Language of Scripture? *Job 1. 6. and 38. 7. John 1. 12. 1 John 3. 2.* For his other saying, *that the Spirit of God is as essentially God, as the Spirit of a Man is essential to a Man:* If one had leisure, there might be Answers enow made to it; all that I say, is, *I pray prove it.*

6. The Historian concludes, That, ' The *Socinian* Faith is an accountable and reasonable Faith; but that of the *Trinitarians* is absurd, and contrary both to Reason, and to it self, and therefore not only false, but impossible. On the contrary, our Author draws up against the *Socinian* System this Charge. 1. It ridicules the Scriptures. 2. It ridicules the whole Jewish Oeconomy. 3. It ridicules the Christian Religion. 4. It justifies, at least excuses, both *Pagan* and *Popish* Idolatries. If it be so, my Masters, the *Socinians* are ill Men indeed: but let us do them this Common Right, to examine what Proof there is of this Indictment.

## C H A P. VII.

1. **T**HE First pretence is, That 'The Socinian Doctrine ridicules the Scripture, by putting either a very absurd or a very trifling Sense on it, unworthy of the Wisdom of God by whom it was inspired. He instances in some Expositions of Scripture, which he finds in the brief History of the Unitarians. For Example,

The Historian, in answer to *Psal.* 45. 6, 7. which the Apostle (at *Heb.* 1. 8.) applies to Christ, says, 'In the Hebrew and in the Greek 'tis, *God is thy Throne* (i. e. thy Seat, Resting-place, Establishment) for ever. Neither the Translation nor the Interpretation is the Historian's, but by him taken out of *Grotius*, whom no Man thinks to have ridicul'd the Scripture. But let us suppose, contrary to *Grotius*, that the Hebrew *Elohim* ought to be taken in the Vocative Case, thus; *Thy Throne, O God, is for ever and ever*: Yet the Interpretation of *Grotius*, and of the Historian, affords neither an absurd nor a trifling Sense. The Words in the Psalms are (by confession of the ablest Trinitarian Interpreters) spoken of *Solomon*, and are applied or accommodated to Christ, by the Apostle: and I think 'tis very good Sense to say, that God was the Resting-place, Seat, or Establishment, both of Christ and *Solomon*. But (as I said) let us grant, that the Words should be thus rendered and interpreted, *Thy Throne, O God, is for ever and ever*: I draw from thence this Inference, If *Solomon*, tho but a Man, is here stiled God; then Christ, who is a greater Man, may be called so too. But when he is here called God, it is not meant that he is 'the Supreme God, unless the Supreme God can be said to be anointed with the Oil of Gladness above his Fellows, which is plainly inconsistent with the Notion of a Supreme God. Besides, he who is called God in this place, is said to have

a God, by whom he is anointed; which can by no means agree to the Supreme God: for he can have no God above him, by whom he may be exalted, being himself the most High.

The Apostle in the following Verses, cites another Passage out of *Psal.* 102. 25, 26, 27. which (says our Author at pag. 201.) is a plain Testimony of the Divinity of our Saviour. The Words are these, *And thou Lord in the beginning hast laid the Foundations of the Earth; and the Heavens are the works of thy Hands: they shall perish, but thou remainest, and they shall all wax old as does a Garment, and as a Vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy Years shall not.* Now, I say, that the Creation of the World cannot be ascribed to Christ in this place. This, I prove, by the Scope of the Apostle in this whole Chapter, which is not to shew the Excellency which Christ has of himself, but that which he obtained by Donation, whereby he was made better than Angels, as appears by ver. 4. the Words are these, *Being MADE so much better than Angels, as he has by Inheritance obtained* (κατακληρονόμηκεν) a more excellent Name than they. The Greek Word which we translate obtained by Inheritance, signifies no more than barely obtained; the Words by Inheritance are useless and dangerous, and false too, for the Name Christ has obtained, came to him by free Donation, not by Inheritance. And therefore it is that the most Famous Critics render κατακληρονόμηκεν, by *obtinueit, sortitus est*, he gained or obtained. I say therefore, the Apostle's Scope is to show the Excellency that Christ obtained, not by Nature, or of Himself, but that which he had by Donation; and whereby he was made by God better than the Angels. Whereupon in this whole Chapter he opposes the Glory which Christ had been indued with,

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to the Glory of Angels; and shews that His is more excellent and greater than Theirs. So that suppose Christ had indeed created the World, yet the Creation cannot be ascribed to him in this Place; for if he had created the World, he should have done it by a Power proper and essential to himself, not by a Power received from another. But the Apostle designs in this Chapter, not to speak of what is natural or essential to Christ, but of what he has received from God, whereby he was made greater and more excellent than Angels.

Having thus shown, that Christ is not said here to have created the World, I must now declare, in what Sense this Text of the *Psalms* is applied to him. The preceding Words, spoken of Solomon, are accommodated to him, to express the Glory and the Duration of his Kingdom: its Glory, because God has anointed him with the Oil of Gladness above his Fellows; its Duration, because his Throne is for ever and ever. By which glorious and lasting Kingdom; Christ has been made much better than Angels, and obtained a more excellent Name than they: which (as I said before) is the thing, the Apostle in this Chapter intended to reach us. Now to the same purpose he applies to Christ another place, taken out of *Psal. 102.* and separated from the other only by the Word *And*: by this other place (or rather, in the Words and Terms of this other place) he confirms what he said before concerning the Duration of Christ's Kingdom; and shews that tho' all things be subject to change and alteration, yet Christ's Kingdom shall be immutable and last for ever. *They (the Heavens and the Earth) shall perish, but thou remainest; and they all shall wax old as does a Garment, and as a Vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy Years fail not.* These Words are used as a Confirmation of what went before, *Thy Throne, O God, is forever and ever.* As for ver. 10. *Thou Lord in the beginning has laid the Foundation of the Earth, &c.* The Apostle does not cite it as spoken of Christ, or with intention to accommodate it to him; but

because it was necessary for explaining the word, *They (They shall perish)* in the following words, which he had occasion to use for expressing the Duration of Christ's Kingdom. And now I appeal to any Reader, whether this be an absurd Sense? Is not this Explication clear, and agreeable to the Scope of the Sacred Writer? But is not the Sense which the Author would put upon this place, both absurd and inconsistent? Can it be said that Christ is made better than Angels, and obtained a greater Name than they, because he created Heaven and Earth; that is, being so before by Nature, and from all Eternity, he is afterwards made better, and has a more excellent Name than theirs bestowed on him?

The next place he examines, is *Psal. 68. 18.* *Thou hast ascended on high, thou hast led Captivity Captive, thou hast received Gifts for Men: Which St. Paul applies to Christ.* Whereupon our Author says, 'The single Question is, Whether Christ be that God of whom the Psalmist says, that He ascended on High? &c. If he be not, St. Paul has abused us, for he applies that to Christ, which was not said of him. Here indeed is a very rash Conclusion. Were this true, it would follow, that the Sacred Writers of the New Testament have abused us, as often as they have cited any place of the Old Testament by way of accommodation. Thus St. Paul has again abused us, when he applies (at *Rom. 10. 18.*) to the Apostles these Words, *Their sound went out into all the Earth, and their Words into the ends of the World*; which every one knows and confesses are meant (at *Psal. 19. 4.*) of the Heavens and other Works of God, which (as it were) preach his Wisdom and Power and Goodness to all Nations. And thus St. Matthew (at *Mat. 13. 35.*) puts a Trick upon us, when he applies to Christ the Words of *Psal. 78. 2.* *I will open my Mouth in Parables*: Which the Psalmist speaks of himself, not of Christ. Is our Author so little acquainted with the Writers of the New Testament, as to be ignorant, that they very often cite the Texts of the Old, not as Testimonies and Proofs of what they say, but by way



way of Allusion and Accommodation? Such is the place in question, the Apostle thought fit to accommodate the words of the Psalm, to the matter he was treating of; which was an elegant way of writing, and very much practised by the Ancient Jews, as may be seen both in the Talmud and Rabbins. Let us hear *J. Calvin* on this place; 'Lastly, says he, we must not be too scrupulous about the Literal Sense of this Psalm; seeing the Apostle only alludes to the Psalmist's words: even as he applies a place of *Moses*, to the matter in hand at *Rom. 10. 6.*

'God himself can be no Type, says our Author, pag. 203. for the Type is always less perfect than the Anti-type; and therefore whatsoever is said of God, must belong to his Person, and cannot belong to any other. But what then? We do not say that God is a Type of any other in this Text; nor did the Apostle cite the Words as such: we only say, that what is spoken of God in the Psalm, is by the Apostle applied to Christ by way of Accommodation; as several other Passages of the Old Testament are, both by him and other sacred Writers; as is confessed by all Interpreters.

The next Place is *Heb. 1. 6.* When he bringeth the First-begotten into the World, he says; and let all the Angels of God worship him: Which last Words are commonly thought to be quoted out of *Psal. 97. 7.* To this Allegation the Socinian Historian answers; 'The Apostle does not quote the Words of the Psalmist, as if they were spoken of Christ; but only declareth the Decree of God (known to him by the Spirit) for subjecting the Angels to Christ, in the same Words that the Psalmist had used on another Occasion. This is a very sound and judicious Answer; yet our Author cannot rest satisfied with it, for he answers; 'But he proves this Decree of God by no other Revelation, but the Words of the Psalmist, nor pretends any other; and if that don't prove it, we have no other. Yes, we have; for we know from Christ himself, that all Power is given to him, both in

Heaven and Earth, and consequently that he is exalted above all the Orders of Angels: this the Scriptures often teach, and it was believed by all Christians in the time of the Apostles. So that when this sacred Writer sets before the Hebrews the eminent Glory of Christ; he does it, only to keep them in mind of it, and to persuade them never to depart from the Doctrine of so great and glorious a Master. As if he should have said; 'You are not ignorant of the Glory Christ now enjoys in Heaven; how Thrones, Powers, Dominions, &c. are subjected to him: for when God brought his First-born and beloved Son into the Heavenly World, he said concerning him, what had been said upon another Occasion, Let all the Angels of God worship him; let them honour, serve, and be subject to him. This is the true and natural Sense of this Place; to which I must add, (what has been already observed by others) that it is probable this Place is quoted out of *Deut. 32. 43.* according to the Lxx; and not out of *Psal. 97.* For there we find the very Words of the Apostle, *κατασκευασμένων αὐτῷ πνεύματι ἀγγέλων θεῶν.* And let all the Angels of God worship him. But in *Psal. 97.* we find only, Worship him all ye Gods. If this be true, as I think it is, our Author's Objection will fall of it self. For those Words in *Deut.* are not spoken of God, but of God's People, the Israelites. And if this can be said of God's People; I hope it may be said of Christ too, without concluding from thence, that he is the Supreme God.

The next Place is *Isa. 45. 23.* I have sworn by my self; Unto me every Knee shall bow. Which Words of God are applied to Christ at *Rom. 14. 10, 11.* We shall all stand before the Judgment Seat of Christ; for it is written, Every Knee shall bow to me, and every Tongue shall confess to God. To this the Historian answers; 'In bowing and confessing to Christ at the last Judgment, we are said to bow and confess to God; not because Christ is God, but because Christ then and there holds the place of God, represent-

'eth him, and acteth by his Commission.  
 'So Men are said to appear before our So-  
 'raign Lord the King, when they appear at  
 'the Bar of his Judges; because the Judges  
 'act in the King's stead, and by his Com-  
 'mission. To this our Author replies;  
 'But why does he confine this bowing the  
 'Knee to the *last Judgment*? St. Paul, in-  
 'deed gives this as one Instance, but does  
 'not confine it to this; but in the Epistle  
 'to the *Philippians* makes it as large, as the  
 'Exaltation of our Saviour; *Wherefore God*  
 '*bath highly exalted him*, &c. And one may  
 plainly see, that the Historian does not con-  
 fine the bowing of the Knee to the *last Judgment*; He only explains the Words of the  
 Apostle which relate to it. But what then?  
 The Apostle makes the bowing of the Knee  
 as large as Christ's Exaltation, *Phil. 2.*  
 What follows from thence? That Christ is  
 God! By no means. It follows only, that  
 we ought to pay Christ an Honour propor-  
 tionable to the Dignity bestowed on him;  
 in a word, that every Tongue confess that  
 he is *Lord, to the Glory of God, the Father.*  
 In which Words the Apostle plainly teaches  
 us, that the Honour we pay to Christ, is  
 subordinate to God, and designed to pro-  
 mote God's Glory.

'If then, says he, we must bow to the  
 'Person of Christ, and confess him to be  
 'the Lord, and this can be an Accomplish-  
 'ment of God's Oath, *Unto me every Knee*  
 '*shall bow, and every Tongue shall swear*; then  
 'Christ is that God, who in the Prophet  
 '*Isaiah* swore, That every Knee should bow  
 'to him. This is just as if one should  
 say; If then the Irish must bow to the Per-  
 son of the *Vice-Roy* in *Ireland*, and confess  
 him to be the Lord; and this be the Ac-  
 complishment of the King's Will, *Unto me*  
 '*all the Irish shall bow, and swear Allegiance*;  
 then the *Vice-Roy* is that King, who will  
 have all the Irish to swear Allegiance to  
 him. This is a ridiculous Argument; for  
 as the Irish may bow to the Person of the  
*Vice-Roy*, and look upon him as a *Lord* esta-  
 blished by the King to govern *Ireland*; so

this they do in compliance with the King's  
 Will, and to shew thereby that they are his  
 loyal and faithful Subjects: and he who  
 bows to the *Vice-Roy*, may be said to bow to  
 the King; because the *Vice-Roy* represents  
 the King, and acts in his Name. So that  
 it would be non-sense to say, the *Vice-Roy* is  
 King, because they pay him that Honour.  
 Let us apply this to Christ; we must bow to  
 him, and confess him to be the *Lord*; and  
 by so doing, God's Oath is accomplished,  
*Unto me every Knee shall bow*, &c. Does it fol-  
 low from thence, that Christ is that God,  
 who swore in the Prophet *Isaiah*? Not at all;  
 because when we pay this Honour to Christ,  
 it is, to obey God's Commands, and to  
 acknowledg his Power and Authority over  
 us. He who honours the Ambassador, ho-  
 nours him that sent him; he who honours  
 Christ God's Anointed, honours God who  
 anointed him. In a word, He who bows to  
 Christ tho a Man, bows to God also.

The next place, is *Rom. 9. 33.* *As it is*  
*written, Behold I lay in Sion a stumbling-Stone,*  
*and Rock of offence; and whosoever believeth on*  
*him, shall not be ashamed.* Part of these  
 Words are taken from *Isa. 28. 16.* and be-  
 cause they are spoken of God in the Pro-  
 phet, and applied to Christ by St. Paul and  
 St. Peter, as several other Texts of the Old  
 Testament are: They conclude, Christ must  
 be that God, spoken of in the Prophet. But  
 the Historian answers; that 'Neither Peter,  
 'nor Paul, cite the Words of the Prophet,  
 'as spoken of Christ; but only as in *some*  
 '*sense applicable to him*, namely, because Christ  
 'also was to many a Stone of stumbling.  
 To this our Author replies, like a Man ve-  
 ry little acquainted with Scripture: that  
 'This is nothing else, but to charge the  
 'Apostles with abusing Scripture; and pro-  
 'ducing Proofs, which are no Proofs. This  
 I have answered before. But he tells us,  
 that 'Paul alleges this Prophecy to prove,  
 'that the Infidelity of the Jews, and the  
 'Offence they should take at Christ, was  
 'foretold in Scripture. Here I must tell  
 him, he is mistaken. For the Words are

no

no such Prophecy ; but are Spoken of the Times of *Sennacherib*, who was to make War against the Inhabitants of *Jerusalem*, whom God promises to protect and defend, if they will but keep within the Walls of the City, and stick close to his Law. The Author adds a considerable Reflection ; And thus these Men, rather than they will allow the Scripture proofs, that Christ is God, destroy all the Old Testament proofs of the Truth of Christianity ; and yet if such Texts as these, must pass only for Accommodations and Allusions, I know not where they will find any proofs. Alas ! I perceive the Author would be a very unfit Man to convert Jews. When I read first this Passage of his Book ; I could not but wonder, how it came from a Christian. He knows not where we may find any proofs of Christianity, besides those of the Old Testament. Are then the Miracles of Christ, and of his Apostles, nothing ? Is Christ's Resurrection no Proof, or but a weak one, of his being sent by God, and the truth of his Message ? Must we account as nothing, the Purity of the Gospel, and its swift Propagation thro' the whole World ? I always thought, with other Christians, that these were invincible Arguments for the Truth of our Religion. So they are indeed, and by them we ought to convince the Jews : and then we are able to give them a reasonable Account of all the Texts of the Old Testament, that are quoted in the New.

The first place in the New Testament, quoted by our Author, is *Mat. 28. 19.* *Go ye therefore and teach all Nations ; Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* This the Author of the *Brief History* explains, after this manner : To be Baptized in the Name of a Person or Persons, is a Rite by which one delivers himself to the Institution, Instruction, and Obedience of such Person or Persons. So that to be Baptized in the Name of the Father, Son, and Holy Ghost ; is to profess to be led and guided by them : or

(as *Grotius* expresses this matter) 'tis to declare, we will admit of no other thing as a part of our Religion, but what proceeds from these ; that is, Nothing but what is commanded by God, or the Father, and has been delivered by his Son the Lord Christ, and confirmed (externally, by the Miracles ; and internally, by the Witness and Testimony) of the Spirit, that is, of the Power and Inspiration of God. Now all this our Author grants ; only he says, that Baptism being a Religious Rite, it is a Religious Profession of this ; a Religious Devoting our selves to them : and therefore we give up our selves to their Institution and Guidance, not as Creatures, but as to God ; who is both the Author and Object of our Faith and Worthip. But what is the meaning of all this ? We do not deny, that Baptism is a Religious Rite, and a Religious Profession of our Faith : we only deny that, because we are Baptized in the Name of the Son and Holy Ghost, as well as in the Name of the Father, that therefore the Son and Holy Ghost, are Two Divine Persons, and God as well as the Father. We religiously profess in Baptism, to believe no other Doctrine but what is derived from the Father, taught by his Son, and confirmed by the Holy Ghost ; and the being Baptized in the Name of the Son and Holy Ghost, is so far from proving, that they are God ; that supposing they are not, yet we must of necessity be Baptized in their Name. When the Apostles made Proselytes, had they Baptized them only in the Name of the Father ; such a Baptism had been no distinction of Christians from Jews ; for the Jews believed in the true God, as well as the Christians. So that supposing Christ and the Holy Ghost are not God, yet since the Gospel was first preached by the One, and confirmed by the Other ; it was necessary that he who embraced the Gospel, should be Baptized in the Name of the Son, and of the Holy Ghost : to profess thereby, that he was neither a Jew nor a Pagan, but a Christian ; and that

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he admitted no other Doctrine, but that delivered by the Son, and confirmed by the Holy Ghost. This was so essential to the Baptism of a Christian, that we never read in the *Acts of the Apostles*, that Profelytes were baptized in the Name of the Father, but only in the Name of the Son: of which we can give a reasonable Account; for all that believed in God, did not believe in Christ; but whoever believed in Christ, believed in God too. One might believe and trust in God, without being a Christian; but whoever believed in Christ and was Baptized in his Name, was both a Worshipper of the true God, and a Christian. He who was Baptized in the Name of the Son, did publicly profess this Belief, that he was sent from God, and had his Doctrine from him; and by such an Acknowledgment he profest at the same time, that God bare testimony to this Doctrine by the plentiful effusion of the Holy Ghost: So that to be Baptized in the Name of the Father, Son, and Holy Ghost; and to be Baptized only in the Name of the Son; are one and the same thing. I shall conclude this, with the Words of the Learned Mr. *Limborck*, Theol. Christ. pag. 645. *Dominus Jesus ritui*, &c. in English thus; 'To this Rite before practised by *John Baptist*, the Lord Jesus added another Signification; viz. the Profession of his Name, and the Publick Reception of the Doctrine he had preached. Therefore he ordered that Baptism should be administered in the Name of the Father, the Son, and the Holy Ghost, Mat. 28. 19. That those who should receive the Rite of Baptism, might thereby give up themselves to the Father, the Son, and the Holy Ghost; and profess themselves Disciples of that Doctrine, which is originally derived from the Father, revealed and preached by the Son, and confirmed by the Holy Ghost, with divers Miracles, Signs, Prodiges, and Distributions of Gifts. So that the Reception of Baptism, was a publick Profession of the Doctrine of Christ: Therefore it is, that the Faithful are said every

'where, to be Baptized in the Name of Christ; that is, to profess by their being Baptized, that they receive his Doctrine as Divine, and will be called by his Name, as being their heavenly Master and only Saviour.

The Historian adds, that, 'Tis in vain, not to say ridiculously pretended; that a Person or thing is God, because we are Baptized unto it, or in the Name of it. For then *Moses*, and St. *John Baptist* also, would be Gods. 1 Cor. 10. 1, 2. Our Fathers were all Baptized unto *Moses*. Acts 19. 3. Unto what then were ye baptized? And they said, unto *John's Baptism*; that is (say the Generality of Interpreters) unto *John*, and the Doctrine by him delivered. He replies pag. 212. 'I confess he had answered this Argument; could he have shewn us, that the Jews were baptized in the Name of God, and in the Name of *Moses*, for that had joined *Moses* with God, as our Saviour joins the Son and Holy Ghost with the Father in the form of Baptism. But if the Jews were baptized in the Name of *Moses*; who can doubt, that they were baptized in the Name of God too; as those who are baptized in the Name of *Jesus*, are thereby baptized also in the Name of God, as has been before shewed? It is plain, the Apostle compares *Moses* with Christ; and tells the *Corinthians*, that, as they were baptized in the Name of *Jesus* the Son and Messenger of God, so the Fathers had been baptized in the Name of *Moses* the Servant of God. But we can afford the Author some places of Scripture, wherein Creatures are joined with God. Thus, *Exod.* 14. 31. it is said; And the People feared the Lord, and believed the Lord, and his Servant *Moses*. In the Hebrew 'tis, in the Lord and in *Moses* his Servant. Here *Moses* the Man is joined with God; and the Jews are said, to believe in him, as they believed in God. So 1 Tim. 5. 21. I charge thee before God, and the Lord *Jesus Christ*, and the elect Angels, that thou observe these things, &c. Here elect Angels, tho' Creatures, are ranked with God in so great and important a Matter, and act of Religion,

Religion, as an *Obtestation*. Again, *Rev. 1. 4.* *Grace be to you and Peace from him, which is, and which was, and which is to come; and from the seven Spirits which are before his Throne.* If *Moses* and Angels may be joined with God, in *Acts* of Faith, of *Obtestation*, and of *Benediction*; why not the Son and Spirit in *Baptism*, tho' neither of them is God himself? We plainly see by *St. Paul's* Words to the *Corinthians*, that to be baptized in the Name of *One*, does not import that he is God. *1 Cor. 1. 14, 15.* *I thank God, says he, I baptized none of you, but Crispus and Gaius; lest any should say, that I had baptized in my own Name.* He plainly intimates, that a meer Man may baptize in his own Name; and if any of the *Corinthians* had thought so of the *Apostle*, I hope they would not have concluded from thence, that he was God, or made himself God.

He adds; 'It is plain, that to baptize *unto Moses*, is a Figurative and Allusive Expression; and does not and cannot signify, that they were baptized in the Name of *Moses*; because it is not true. Indeed the Jews were not baptized as Christians are; but still they were baptized. Let the Author call it a Figurative and Mystical Baptism, or what else he pleases; it was still a Baptism, as *St. Paul* assures us. And to be baptized *into Moses*, is the same with being baptized in the Name of *Moses*; as in the New Testament to be baptized *into* or *unto* Christ, is the same with being baptized in the Name of Christ. This was rightly understood by *Vorsinus*, who paraphrases this place thus; *Scitis etiam, &c. 1. c.* 'You know also, that they were all baptized in the Doctrine of *Moses*, as the Messenger of God; as the Cloud, and the Passage thro' the Red-Sea were designed for a Confirmation of the Ministry of *Moses*.

But he denies, that, to be baptized *into* Christ, and baptized in the Name of Christ, signify the same thing. But he mistakes as grossly, as he uses to do; for any one may observe it, that compares the Texts, where

these Phrases are used. Thus, *John 3. 18.* *He that believeth on him (in the Greek, εἰς in, or into, or unto him) is not condemned; but he that believeth not, is condemned already; because he hath not believed in the Name of the only begotten Son of God.* So at *Rom. 6. 3.* and *Gal. 3. 27.* to be baptized *into* Christ; and at *Acts 2. 38.* and *8. 16.* to be baptized in the Name of Christ, are used as equivalent terms. Indeed, the plain meaning of *Rom. 6. 3.* is this; 'Know ye not, that so many of us as were baptized in the Name of Christ, and profest to obey his Doctrine, lay thereby under an Obligation of a Spiritual Conformity to his Death; in dying to Sin, as he is dead; and living to God, as he is raised from the dead and lives with God. So that the first words, contrary to our Author's Assertion, relate to the form of administering Baptism in the Name of Jesus; and the latter to the effect of it. This we may apply also to *Gal. 3. 27.*

He further denies, That to be baptized *unto*, or *into* John's Baptism, signifies to be baptized in the Name of John: for (says he) John did not baptize in his own Name; but made Profelytes to the *Messias*. But I hope he will not deny, that to be baptized *into* Christ's Baptism is all one with being baptized in the Name of Christ. And if this be so, to be baptized *into* John's Baptism, must also signify to be baptized in the Name of John. John indeed made Profelytes to the *Messias*; but he preached the Doctrine of Repentance, and he who was baptized by him, was baptized into the Profession of the Doctrine taught by him; and therefore, whoever profest in his Baptism, to follow the Doctrine of John, might be said to be baptized to the Doctrine of John, or in the Name of John.

Lastly, He asks, Whether it be not very absurd, that the Power or Inspiration of God, which is not a Person, should be joined in the same Form with the Father and Son, who are Persons? I answer; I see no absurdity, in being baptized into the Profession of



a Doctrine, which not only comes originally from God the Father, and is revealed by his Son, but is confirmed by the Power or Spirit of God.

The next and last Place of the New Testament, which our Author considers, is the first Chapter of *St. John's Gospel*: Which, says he, pag. 215. gives a glorious Testimony to the Divinity of Christ; and a plain Demonstration of the incurable Perverseness of Hereticks. I will examine this High Pretence, and shew these three Things. 1. The Absurdity of the Author's Explication of this Chapter. 2. The Inconsistency of the Trinitarian Hypothesis with the Context. 3. The true sense and meaning of this so much controverted Place.

1. The Historian said, that the *Trinitarian* Exposition of this Chapter is absurd and contradictory, and that it is this; '*In the Beginning*, i. e. from all Eternity. But, How (saith the Historian) can *in the Beginning*, be from all Eternity? From all Eternity is before the Beginning, or without Beginning, not in the Beginning. To this our Author replies, That *No Man* expounds in the beginning of Eternity. But he should not be so bold in his Assertions; for *Mr. Calvin* expounds it so. He adds; 'When *St. John* tells us, *In the Beginning was the Word*; we say this proves the Eternity of the Word: for that which *was*, when all things began which had a beginning, was it self before the beginning and without beginning. I answer, had the Evangelist designed to teach us the Eternity of the Word; he would undoubtedly have done it by the same Characters, that are used in Scripture to express the Eternity of God. Now this Expression, *in the Beginning*, is so far from denoting Eternity, that it is never applied to God in that Sense. We read in Scripture, That *In the Beginning God created Heaven and Earth*, *Gen. 1. 1.* *Heb. 1. 10.* a plain Demonstration that *In the beginning* cannot be applied to him that is God, but only to Creatures; and as plain a Demonstration that God himself is from all Eternity; for he who created all things, must needs be (not

only before all things, but) from Eternity. But we never read *God was in the Beginning*, in all the Descriptions which the Scriptures afford us of his Eternity: nay, they rather declare it or describe it by, *Before the beginning*, *Psal. 90. 2.* *Before the Mountains were brought forth*; — even from everlasting to everlasting thou art God. Here Eternity is described by *before the beginning*. This is the Scripture-Notion of Eternity: therefore if *St. John* had intended to shew the Eternity of the Word, he should not have said *In the beginning was the Word*; but as 'tis said of God, *In the beginning the Word created the Heaven and the Earth*. Nor will it avail any thing to say; 'The Word was so in the beginning; that all things were made by him; and without him was not any thing made that was made. For as the foregoing Words, *In the beginning was the Word*, are no true Description of Eternity in Scripture; so neither are these, *All things were made by him*, &c. the Scripture-Description of the Creation. There is no mention here made either of the Heaven, or the Earth, or the Sea, which are never omitted in the Descriptions we have in Scripture of the first and true Creation, as I shewed before; and therefore there is no need to insist longer on this Phrase in this place.

The Historian goes on. '*Was the Word*, i. e. *was God the Son*? But where in Scripture, says he, is the Word called God the Son? Our Author replies: 'This Word indeed is God the Son; but we do not paraphrase it so in this place, *In the beginning was God the Son*: but, *In the beginning was that Divine Person who is called the Word*. But I pray, what is the meaning of this? For if the Word is indeed God the Son, one may paraphrase it here, *In the beginning was God the Son*; as well as, *In the beginning was that Divine Person called the Word*: the one is as fit, and as good Sense as the other. But it seems, our Author is ashamed to paraphrase the Word, by *God the Son*: this is a Modesty in him, which is but seldom found in his Book.

*Histor.* 'The Word was God, i. e. The Son was with the Father. *Answer.* It seems then that God in this Clause, is the Father. But was not the Son also with the Holy Ghost, and is not he too (according to Trinitarians) God, or a God? If he is, why does St. John only say, the Son was with the Father; and how comes the Father to ingross here the Title of God, to the exclusion of the Holy Ghost? To avoid the strength of this Argument, our Author replies; 'By God, the Apostle here means that Original Mind and Wisdom, that Supreme and Sovereign Being, whom all Men called God, without making a Distinction of Persons in the Godhead. But if God in this place does not signify the Father only, but the Three Persons of the Trinity; he should not tell us, that the Apostle here means that Original Mind and Wisdom, but those Three Minds whom all Men called God; for we are taught all over his Book, that God is Three infinite Minds; and consequently Three Wisdoms, for an infinite Mind cannot be without Wisdom: Neither should he say, That Supreme and Sovereign Being, whom all Men call God, but those Three Supreme and Sovereign Beings: for he often tells us, that God is Three infinite and Substantial Beings; therefore he is Three Supreme and Sovereign Beings. It is a plain Contradiction, to say in one place, God is Three Minds and Three Beings; and in another, that he is but one Mind and one Being. Furthermore, when the Evangelist says, *The Word was with God*, if by God he means not the Father only, but the Three Persons who are that God; this will make a very trifling sense. For then, the *Word was with God*, must signify, the second Person of the Trinity was with the Three Persons of the Trinity, and consequently with himself; which is not only trifling, but ridiculous.

The Apostle adds; *And the Word was God.* Our Author to serve his Hypothesis, puts here another or a new sense on the word *God*: for he saw it was inconsistent with his Opinion; that in this Clause *God* should be

interpreted, as it was in the foregoing. Indeed it would be strange Non-sense; for then the *Word was God* should signify, the second Person of the Trinity was with the Three Persons of the Trinity. Therefore in his Hypothesis, the *Word was God*, signifies, the *Word was a Divine Person in the Godhead*, pag. 216. But this Interpretation is no less absurd than the other; for by the *Word*, he understands a Divine Person who is called the *Word*, and by *God* too he means a Divine Person in the Godhead. Therefore his Interpretation of these Words, the *Word was God*, amounts only to this, the Divine Person, who is called the *Word*, was a Divine Person.

But to give us a right and full understanding of this place, he thought fit to paraphrase it thus; 'In the Beginning was the *Word*, and the *Word was with God*, and the *Word was God*; that is, In the Beginning of all Things was the Divine Person, whose Name and Character is the *Word*; this *Word* was inseparably united to that Supreme Being, whom we call God, and was himself God, a Divine Person subsisting in the Unity of the Godhead; not a Power and Faculty as Reason is in Man. I hope the Author will not take it ill, if I paraphrase his Paraphrase, to make it clearer to vulgar Understandings. 'In the Beginning of all Things, was the second Divine Person of the Trinity, whose Name and Character is the *Word*; this second Divine Person of the Trinity was inseparably united with the Three Persons of the Trinity, whom we call God, and consequently with himself; and this second Person was a Divine Person, not a Power and Faculty, as Reason is in Man. Our Author was so taken with this sense of the Words of St. John, that he could not forbear breaking out into these Words, *Can any thing be more easy and obvious, and more agreeable to the Doctrine of the Trinity?* I confess, 'tis very agreeable to the Doctrine of the Trinity.

2. Tho' I have shown already the inconsistency of the Trinitarian Hypothesis, with

the First Chapter of *St. John's Gospel*, by confuting the Author's Explication; yet I intend to make it appear farther, by these few Considerations: (1.) That to be in the *Beginning*, cannot here signify, to be from all Eternity, has been proved already; because the Scripture does never describe Eternity by such an Expression, nor does the Expression in its own Nature denote Eternity: *St. John* would not have expressed so great a Mystery, and so necessary to be believed by All, in improper and unsuitable Words. (2.) For the Word to be with God, and to be God, can never bear the sense which the *Trinitarians* put upon it. When *John* says, *the Word was with God*; if by God we must understand the Three Persons of the Trinity, and by the Word a Divine Person in that Trinity; this Interpretation makes, as I have shewed, this absurd sense; 'The second Divine Person of the Trinity was with the Three Persons of the Trinity, and consequently with himself. But if by God we must understand the Father only; why does *St. John* omit the Holy Ghost, who is God as well as the Father, and with whom the Son was no less than with the Father? In a word (as the Historian speaks) How comes the Father to ingross here the Title of God, to the exclusion of the Holy Ghost? (3.) *The Word was God*, must signify in this Hypothesis; 'That Divine Person who is called the Word, was a Divine Person. (4.) All *Trinitarians* confess, that *St. John* in the Beginning of his Gospel, speaks of the New Creation wrought by the Gospel, as well as of the Old; and tho' they do not agree among themselves about the place, where he begins to treat of this New Creation or Regeneration; yet they do all grant, that he discourses of it before, Ver. 14. *And the Word was made Flesh*. They all take those words, *He came unto his own*, Ver. 11. to be meant of Christ's conversing among Men, and teaching them the way of Salvation. But if the Word was made Flesh, at Ver. 14. signifies Christ's Incarnation, as *Trinitarians* pretend,

it is unaccountable that *St. John*, writing the History of Christ's Life, should first tell us what Christ Incarnate has done, and then that He was Incarnate. This is just as if one, writing the Life of Alexander, should say, he overcame Darius; and then, that he was begotten by Philip King of Macedon. Or, that Christ was tempted of the Devil; and then, that he was conceived by the Holy Ghost. Indeed it cannot be denied, that the Evangelists do not very much observe the order of time, in relating several Discourses and Miracles of Christ; but this is of no great moment, and does not destroy the proper and essential order of History. The former has been done by the Evangelists, as well as by other Historians; but never the latter. They never tell us, that Christ went about to preach the Gospel; and then, that he was born: or that, he was raised from the dead; and then, that he died. This would be to invert the true order of History, and make Non-sense of it: And therefore it sufficiently proves that these words, *The Word was made Flesh*, coming after *He came unto his own*, cannot be meant of Christ's Incarnation. Thus Ver. 6, 7. *John* is said to bear witness of Christ, and then that he was Incarnate. The like we may observe on Ver. 10. *He was in the World, and the World was made by him*; if those Words, *The World was made by him*, are to be understood in a proper sense of Creation, the Apostle should have said first, that the World was made by him, and then that *He was in the World*. (5.) This Evangelist plainly tells us (Chap. 20. Ver. 21.) the design he aimed at when he wrote his Gospel; *These Things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have Life thro' his Name*. It was not therefore to teach the Divinity and Consubstantiality of Christ, as *Trinitarians* pretend. He wrote, that we might be sure that Jesus is the Christ, the Son of God, not that he was God. How comes he then to forget the most essential Thing, which induced him to write and publish

lish his Gospel, viz. the asserting of Christ's Divinity? No, no, it is plain, he only designed to teach and prove, that Jesus is the Christ, the Son of God. And the Son of God can no more be God, than a Son can be his Father. Thus I think it appears clearly, that this Beginning of St. John's Gospel does not favour the Trinitarian Opinion; but from Ver. 1, to Ver. 15. is only an Abridgment of his whole Book. Were the Trinitarian Hypothesis clearly set down in other places of Scripture, I would not wonder to see Men lay so much stress upon this place: but since the Scriptures throughout teach us, that Christ was but a Man; it stands to reason, that we should explain one obscure place by a thousand that are plain and easy.

3. I come now to assign the true Sense of this famous Context.

Verf. 1, 2. *In the beginning was the Word, and the Word was with God, and the Word was God: The same was in the beginning with God.*

#### PARAPHRASE.

' When Jesus, who is called the Word, because he was the Messenger and Preacher of God's Will and Word, and (as it were) the Mouth by which God pronounced his Oracles, began to preach the Gospel; he was intimate to the most secret Counsels of God, like one who is in the very Bosom of his Father; and he was in the form of God, and like God, by reason of the Glory and Majesty that did shine in him.

1. That the Man Jesus may be called the Word, or the Word of God, no Body will deny who reads Rev. 19. 13. where Jesus is thus described; *He was clothed with a Vesture dipt in Blood, and his Name is called The Word of God.* He who is here called the Word of God, who is clothed with a Vesture dipt in Blood, must be the Man Jesus. Our Lord calls himself the Way, because he teaches us the way to Salvation; and the Light, in this very Chapter,

because he is the bringer of it: therefore why not also the Word of God, because he was the Revealer, Bringer, and first Preacher of it?

2. It appears by the second Verse, that the Evangelist did not design to make a real Distinction, between to be in the beginning, and to be with God; for what was distinctly spoken in the first Verse, is put together in the second, thus, *The same was in the beginning with God.* In effect, the meaning of the Apostle is not, that Christ was, when he began to enter upon his Prophetick Office; this would be no great wonder: but that, when he began to preach the Doctrine of the Gospel, he was admitted into the most intimate Counsels of God, or made partaker of his most secret Will. This I think to be the reason of the Repetition contained in the second Verse; besides that we may observe, that Repetitions are very frequent throughout the whole Gospel of St. John, and more used in that Book than in any other of the New Testament. Thus when the same Apostle says, 1 John 1. 1. *That which was from the beginning, which we have heard, &c.* he does not pretend really to distinguish those two things, and to say that the Gospel was in the beginning of the Gospel; but that what he had seen and heard of the Gospel from the beginning of it, that he declared unto Men.

3. I have proved before, that *In the beginning* cannot signify the beginning of the World: but that it is here used for the beginning of the Gospel, the place last quoted (and several others) do sufficiently prove.

4. *To be with God, and to be in the Bosom of the Father* (at ver. 18.) are equivalent Terms. If therefore we know the true Sense of the latter Expression, we shall have a right understanding of the former. The Words at ver. 18. run thus; *No Man hath seen God at any time; the only begotten Son, which is in the Bosom of the Father, he has declared him.* Now to see God in St. John's Stile, is to know the Decrees and Will of God concerning the Dispensation of the Gospel. Those words therefore ought to be thus paraphrased; ' No Man knew at

any time the Will and Decrees of God, concerning the Dispensation of the Gospel: the beloved Son of God, who was admitted into his most secret Counsels, has fully discovered them to us. The Word *Only-begotten*, is put here for *Beloved*, by way of Excellence; and so it is used very often, both in Profane and Sacred Authors. And to be *in the Bosom of the Father*, is not here an Interpretation of *Only-begotten* (that is, Best-Beloved) but it is brought in as the reason of the full knowledge that Christ had of God's Will, and of the discovery he made of it. Christ, saith our Evangelist here, has fully declared the Will and Counsels of God to us. How so? Because he was intimate and admitted to the most secret and hidden Counsels of God; which he expresses by the Son's being *in the Bosom of the Father*. This is then the true Sense of this Phrase, *The Word was with God*, viz. God discovered to him the whole extent of his Will, he kept nothing secret from him, he filled him up with the Treasures of Wisdom and Knowledge.

5. We may easily understand the true meaning of the *Word was God*, if we compare them with *Phil. 2. 6.* where Christ is said to be *in the form of God, and equal with God*, or rather like God, as *ὁμοῦ θεῷ* ought to be rendred. Christ was in the form of God, and like God; by reason of the Power and Authority bestowed upon him, whereby he wrought all sorts of Miracles; raising the Dead, curing the Lame, restoring sight to the Blind, stilling the Winds and the Sea, &c. This we may apply to the words of St. John. Jesus was not only in the Bosom of God, Partaker of his most secret Counsels; but he was besides invested with such Authority and Power, as made him like God. So that Christ is by St. John called *God* (or rather, a God) by reason of that Power and Authority, whereby he became in some manner like unto the true and most High God. But this Appellation does no more prove him to be the true and most High God, than Solomon, or the Judges, in the *Psalms*, will be the True God, because this Name *God* is given to them, *Psal. 82. 6.* and 45. 6.

Ver. 3. *All things were made by him; and without him was not anything made, that was made.*

#### PARAPHRASE.

All things, necessary to the Propagation of the Gospel, were performed by him, the Author and first Preacher of it. And without his Direction, there was not any thing performed that was performed. That this relates not to the Creation of the World, but to the Dispensation of the Gospel, is very plain from the following words, *In him was Life, and the Life was the Light of Men, &c.* In these words the Evangelist teaches us, how all things were made by Christ, because in him was the Life and Light of Men; which all Men may discern, to be spoken of the Gospel by him taught; which is the Light of Men and their Life, as it leads them to Eternal Life.

Ver. 10, 11. *He was in the World, and the World was made by him, and the World knew him not. He came unto his own, and his own received him not.*

#### PARAPHRASE.

He was conversing among Men, to teach them the way to Salvation; some of them were reclaimed by him, but the greater part rejected him. He was sent to his own Brethren, but most of them would not receive him. It does sufficiently appear by these words, and the *World knew him not*, that the Apostle speaks only of Men, who only are capable of knowing; not of this visible World: As indeed the 11th Verse is a plain Explication of Verse 10. St. John expresses in this Chapter the same thing several ways: *He was in the World; He came unto his own; The Light shined in Darkness*; these are equivalent Expressions. So also, *The World knew him not; His own received him not; the Darkness comprehended it not; signify*



nify one and the same thing. Thus, the *World was made by him*, is explained at Ver. 12. thus, *But as many as received him, to them gave he Power to become the Sons*

*of God*; and by Verse 4, and 9. So that in all this, there was no Intention to say, that the Old Creation was the work of Jesus Christ.

## C H A P. VIII.

HIS second Charge is, That Socinianism makes the Jewish Oeconomy very unreasonable and unaccountable, pag. 231. because if Christ were no more than a meer Man, the Anti-type should fall very short of the Types contained in the Old Testament. 'The Tabernacle and Temple,' says he, was God's House where he chose to dwell by the visible Symbols of his Presence; and was so contrived, as to be the Figure both of Heaven and Earth; for so the Apostle to the *Hebrews* expressly tells us, the Holy of Holies was a Figure of Heaven. — But we must all confess, that this was a very unaccountable and insignificant Ceremony, for God, who fills Heaven and Earth with his Presence, to dwell in an House made with Hands, — had it not prefigured something more Divine and Mystical. — The Temple then was a Figure, and we must inquire, what it was the Figure of? Now a Typical Presence can be a Figure of nothing but a real Presence, and God's Personal dwelling among Men: for Presence and Habitation can signify nothing but Presence, and a Figure must be a Figure of something that is real; and nothing can answer to a figurative visible Presence of God, but a personal visible Presence. He goes on, and applies this to Christ, who (at *John* 2. 19.) calls his Body a Temple; which (says our Author) was that in Truth and Reality, which the Temple was but a Figure of, that is, *God's Presence on Earth*, which he explains of his being personally united to Christ's Humane Nature. 'But if Christ

'be not Incarnate, adds he, if the Divine Word be not personally united to the Humane Nature; the Body of Christ is but a figurative Temple, as the Temple at *Jerusalem* was: and then one Figure is made a Type of another; which is as great an Absurdity in Types, as a Metaphor of a Metaphor in speech. I do not remember I ever saw so much trifling, so seriously urged in a weighty Question: but I have undertaken the drudgery of making Reflections on it; and therefore will consider what he has offered. —

1. That the Temple was a Figure both of Heaven and Earth, I am content to admit; the Apostle to the *Hebrews* may be interpreted to that purpose. But that it was also a Type of Christ's Body, we have no colour from Scripture to affirm it; and the Author has offer'd no other ground for it, but his own wandering Fancy.

The Author to the *Hebrews*, who enlarges upon the Temple, does not give the least Intimation of this: why then should we contrive Types and Figures of our own, without any reason for it? If this be allowed, we may make Types of any thing; and increase Figures to an infinite Number. If the Author is in love with cold and groundless Allegories, every Body is not of his Mind, and therefore he should keep them to himself. But why should the Temple be a Figure of Christ's Body, rather than the Ark? God is said, all over the Old Testament, to dwell between the Cherubims; it was the proper Seat of God, where he gave forth his Oracles, and made his *Glory* to appear by

by affording sensible Signs of his Presence. If therefore such Allegories had any Signification of future Times and Things, it would be more probable that the Ark was a Type of Christ's Body, than the Temple: the rather, because we know already by a Divine Testimony, that the Temple was a Figure of some-thing else. But he will say, that Christ calls his Body a Temple. What then? so St. Paul calls the Corinthians; *Ye are, says he, the Temple of God.* Was the Temple at Jerusalem a Figure or Type of the Bodies of the Corinthians? Or does our Saviour say, that he calls his Body a Temple, because it was the Anti-type of the Temple of the Jews?

2. Tho' the Temple were not a Figure of Christ's Body, yet it would be no unaccountable and insignificant Ceremony, for God to dwell in an House made with Hands; to appoint this the place of his Worship, &c. which our Author thinks to be inexplicable without admitting his Doctrine of the Trinity. Who knows not, that the *Israelites* were given to Idolatry; and that the pompous way of Worship used among the neighbouring Nations, agreed so much to their Fancies, that it was necessary to comply with them in this thing, that they might be kept from worshipping other Gods, and the current of Idolatry be restrained. Thus God in his infinite Wisdom thought fit to set up among his People a carnal and sensible Worship; and to appoint an House where he would dwell after a particular Manner, and afford visible Symbols of his Presence. All this he did to accommodate himself to the gross genius of the *Israelites*, and to persuade them to forsake Idols, and to acknowledg no other God but himself. This was the true reason of the Temple, of God's dwelling there, and the Glory with which it was sometimes filled: and to affirm that all was done, to prefigure Christ's Body, is a Fancy which the Author might better have kept to himself.

3. But suppose the Temple was a Type of Christ's Body; yet there is no need God

should be incarnate in Christ's Body, to answer that Type. The Scriptures tell us, God was *with* Christ, and *in* Christ; which I hope might be done without an Incarnation or Personal Union, as he was in the Temple. As God spake in the Temple, so he spake *in* and *by* Christ. But besides all this, Christ was *greater than the Temple*; because God was *always* present with him, which cannot be said of the Temple, where the Signs of God's Presence were not always visible. God's Dwelling in Christ was always conspicuous by the Oracles which he delivered, and the Miracles he wrought.

But he objects a place of Scripture. 'To this, says he, St. John plainly alludes; *The Word was made Flesh, and dwelt amongst us, and we beheld his Glory, the Glory as of the only-begotten of the Father, full of Grace and Truth.* *ἐσθνῳσεν ἐν ἡμῖν, tabernacled amongst us*; fulfilled that Type of God's dwelling in the Tabernacle and Temple at Jerusalem, by his dwelling Personally in Humane Nature.

This Argument, or rather Congruity, is grounded on two false Suppositions. The first is, that *The Word was made Flesh*, is meant of Christ's Incarnation. The second, that in these Words, *ἐσθνῳσεν ἐν ἡμῖν*, which we render *he dwelt amongst us*; St. John alludes to God's dwelling in the Tabernacle. I begin with the first. It cannot be denied that *ἐσθνῳσεν* may be rendered *was*, as well as *was made*. Thus it is taken, *Luke* 1. 5. and 24. 19. and even at Verse 6. of this Chapter. Nor can it be doubted that the word *Flesh* signifies not only *Humane Nature*; but very often *Humane Nature as subject to Infirmities and Afflictions*. Now is it not more agreeable to Reason and Scripture, to interpret these words thus; 'And the Word (Jesus) was a Man like unto us in all things, Sin excepted; having the same Mortal Nature, being exposed to the same Miseries and Afflictions: than to say, *The Word was Incarnate*, which is a Language unknown to Scripture; wherein we never find, that God made himself Man; and

and altogether repugnant to Reason? And thus I confirm by *Heb. 2. 14.* Forasmuch then as the Children are Partakers of Flesh and Blood; He likewise himself took part of the same, that thro' Death he might destroy him that had the Power of Death, even the Devil. Here Christ is said to be Partaker of Flesh and Blood, as pious Men are; which cannot be meant in a sense of Incarnation, for pious Men are not said to be Incarnate: but the one and the other are Partakers of Flesh and Blood, that is, of Infirmities and Sufferings. This he explains farther at Verse 17. Wherefore in all things it behoved him to be made like unto his Brethren: but his Brethren were not Incarnate. But at Ver. 10, and 18. he expressly expounds this of Christ's Sufferings: Ver. 10. It became him for whom are all things, and by whom are all things, to make the Captain of their Salvation, perfect through Sufferings. Ver. 18. For in that he himself hath suffered, — he is able to succour them that are tempted. Mr. Limborck saw and confessed this that I have been saying; his Words are these, *Theol. Christ. pag. 226.* 'The true sense of this place, is, that the Word was Flesh: That is, a true fleshy Substance, subject to all the Infirmities that attend our Flesh; that is to say, He was Mortal, Vile and Contemtable. Which appeared more especially in the days of his Passion and of his Death, which are called at *Heb. 5. 7.* 'The days of his Flesh.

2. Our Author, charmed with Allegories and mysterious Interpretations, has found out, that Sr. John alludes here to God's dwelling in the Tabernacle; and this he thinks God did, to make the Anti-type answer the Type, Christ's Body to the Tabernacle or Temple. Since he is so much in love with Allegories, it may be I may do him a kindness to help him to one, which I have ready at hand; it is this: As the Tabernacle in the Wilderness had no fixed place to stand in, as the Temple afterwards had, but was carried from one place to another; according to the several Incampments of the Israelites: So Christ, to fulfil that Type, was always wandering with his Disciples, having no where

to lay his Head; Mat. 8. 20. This Allegory is as probable, and more natural than his; without supposing an impossible Incarnation. I cannot tell, whether the Author will like it better than his own; I am sure, I like neither of them. No, no, there is no Mystery in the Greek Word: Our Version renders it well, *He dwelt among us*: So does *Seb. Castalio, Et apud nos, Gratia Veritatisq; plenus, habitavit*; And he full of Grace and Truth dwelt among us. And the same word is thus used without any Mystery, *Rev. 12. 12.* and *13. 6.* where it is applied to the Inhabitants of Heaven. By way of conclusion, I will set down the sense of the whole Verse, which is an Abridgment of the Life of Christ: 'The Word was Flesh, a mortal Man, obnoxious to Sufferings and Death: here is his Priestly Office. He dwelt among us full of Grace and Truth; here is his Prophetic Office. We have seen his Glory; here is his Kingly Office. Thus therefore we ought to paraphrase the whole; 'Jesus Christ was a Mortal Man, Partaker of Flesh and Blood, subject to the same Infirmities that we are; in a word, like unto us in all things, but Sin. And he dwelt among us, preaching the happy News of Reconciliation with God, and the Doctrine and Truth revealed to him by the Father. But tho' he were a Mortal Man, a Man of Sufferings and Griefs; yet we have seen his Glory, shining in his Miracles, his Transfiguration, his Resurrection, his Ascension into Heaven, &c. Such a Glory as was well becoming the beloved Son of God.

Having spoken of the Temple, he comes to discourse of Sacrifices, and tells us; 'The true meaning of the Lamb slain from the Foundation of the World, is not merely that he was slain in God's Decree; for what God has decreed to be done, is not therefore said to be done, before it is done. But this Lamb was slain in Types and Figures, from the Foundation of the World; ever since the fall of Adam, in those early Sacrifices which were offered after the Fall, which were Typical of the Sacrifice of Christ. But, 1. Where has

has he found, that those early Sacrifices were Typical of the Sacrifice of Christ? The Scripture is silent about it; and the Apostle to the *Hebrews*, who enlarges on the Sacrifices of the *Mosaic Law*, does not so much as mention those that were offer'd before; which is unaccountable, if they were Figures of the Sacrifice of Christ. 2. But he says; 'He knows no Principle of natural Reason, that teaches us to offer the Blood of Beasts to God; and therefore he must think, the Sacrifices of Beasts to be an Institution. But suppose those early Sacrifices were an Institution, does it follow from thence, that they were instituted to be Types of the Sacrifice of Christ? By no means: God might have other Reasons for such an Appointment. But since the Scripture does not mention the appointing of those Sacrifices; we have good reason to believe, that they were of Humane Institution: for had God appointed them, it would not (it should seem) have been omitted in Scripture. 'Tis reasonable to think, that *Abel* and *Cain* thought fit to offer Sacrifices and Oblations to God; to shew by such visible Marks, the Sense they had of God's Majesty; and to express the Reverence they ought to pay to him. 3. To deny, that the Lamb was slain from the Foundation of the World merely in God's Decree, *because what God has decreed to be done, is not therefore said to be done before it is done*, is no very accurate reasoning in a Divine; because 'tis contrary to the stile of Scripture. Is there any thing more usual with the sacred Writers, especially with the Prophets, than to speak of things to come, as if they were come to pass already, by reason of their certainty and the immutable Decree of God? And why then cannot the Lamb be said to be slain from the beginning of the World, merely because God had certainly decreed it should be so? 4. But if he is not satisfied with this Explication, here is another for him. There is a *Transposition* in the words of this Verse, which also may be observed in many other Texts of Scripture; so that the Verse may be read thus, *Whose Names are not written from the*

*Foundation of the World, in the Book of Life, of the Lamb slain.* This reading is confirmed by Chap. 17. Ver. 8. *Whose Names are not written in the Book of Life, from the Foundation of the World.* So the sense of the controverted Text, is; 'The Names of those who worship the Dragon were never written in the Book of Life of the slain Lamb; that is, in the Book of the Martyrs and Confessors of Christ, who were destined to eternal Life from the Foundations of the World.

Pag. 237. 'He desires some of the learned Reasoning *Socinians*, honestly to tell him; what account they can give of the Jewish Priesthood and Sacrifices, which is *becoming God*. Why should God be propitiated by a Man, subject to the same Sins and Infirmities, and very often guilty of them, that other Men are? Why innocent Beasts must die, to expiate the Sins of Men? The thing he aims at, is to prove that the *Socinian* Doctrine ridicules the *Jewish* Oeconomy. How so? The *Jews* Sacrifices, says he, were Typical of Christ's Sacrifice. We grant it; for so the Apostle to the *Hebrews* intimates: we say only, that this was not the chief and primary end for which they were instituted. But what then? The Death of Christ was therefore a Sacrifice. So it was. Then he was not a Metaphorical Priest. No more he was. Then he was the Divine Word Incarnate. How so? This he should prove, but he takes it for granted. I want the Author's Spectacles, how to draw this Consequence, *therefore the Socinian Doctrine ridicules the Jewish Oeconomy*, from that Argument. Now to this Question, concerning the Jewish Priesthood and Sacrifices, I answer with *St. Paul*, Gal. 3. 19. *The Law (the Ceremonial Law, the Law of Sacrifices and other external Rites) was added because of Transgressions: i.e. by reason of the Idolatry of the Israelites, which could not be restrained but by such a Method. Had not the Jews been inclined so much to Idolatry, by seeing the Worship of their Neighbours round them; God would not have put on their Necks this Yoke, which (as St. Peter says) they were not able to bear.*

God

God himself says this, Jer. 7. 22. *I spake not unto your Fathers nor commanded them, in the day that I brought them out of the Land of Egypt, concerning Burnt-Offerings or Sacrifices : But this thing commanded I them, saying, Obey my Voice, and I will be your God, and ye shall be my People.* Here we may plainly see, that God at first required nothing from his People, but to own him, and obey his reasonable Laws, the Moral and Political Laws he designed for them: but he was, as it were, constrained to institute Sacrifices, and other external and pompous Rites, by their Idolatrous Inclination. I refer our Author, about this matter, to Learned Dr. *Spencer*, the best Writer on the Ceremonial Law. This then is the true and primary Reason of God's appointing Sacrifices; and very well becoming both his Wisdom and Goodness. And it hinders not, but those Sacrifices might be also Typical of the Sacrifice of Christ: they were so, secondarily. God who appointed Sacrifices to stop the progress of Idolatry, did also by them prefigure the Sacrifice of Christ. But a *meer Man*, says he, *can be no more than a Metaphorical and Typical Priest and Sacrifice.* This, I think, deserved to be proved. A Metaphorical or Typical Priest and Sacrifice are here opposed to a true Priest and Sacrifice; yet he tells us, that *tho the Priests and Sacrifices of the Law were Typical, they were true and proper Priests and Sacrifices; and made a true and proper expiation for Sin, as far as they reached.* But if the Priests of the Law were true and proper Priests, and

the Sacrifices true and proper Sacrifices; much more will the Sacrifice of Christ be a true and proper Sacrifice, tho he also was a Man. This Consequence the Author himself has afforded us. Now because the Anti-Type, as he says, ought to be greater than the Type; what remains, is only to inquire, Whether Christ be a more excellent Priest and Sacrifice, than the Priests and Sacrifices of the Law? The Priests of the Law were but ordinary Men, distinguished from others only by the Dignity of their Priesthood: but Christ was the *Messias*, the Son of God, intrusted with his secret Will, indued with an immense Authority and Power, and made (as it were) God by the unspeakable Gifts of God his Father. The Priests of the Law were called to their Priest-hood in an ordinary way; but Christ by God's immediate appointment. The High-Priests of the Law entred only into a Tabernacle made with Hands, and but once a Year into the *most Holy Place*; but Christ into a Tabernacle whose Builder and Maker is God, and is to continue there for ever. Surely therefore, tho he is a Man only, this Anti-Type is more excellent than the Types, and Christ a more excellent High-Priest and Sacrifice than those of the Law. So that here is no ridiculing the Jewish Oeconomy, by the Socinian Hypothesis: but our Author by such ungrounded Charges, and weak Proofs, has written a Book very fit to confirm Socinians in their Opinions.

## C H A P. IX.

III. **H**IS Third Charge is, *Socinianism* ridicules the Christian Religion, makes it a very mean and contemptible Institution.

He tells us, That 'The Fundamental Mystery of the Christian Religion is the stupendous Love of God in giving his own Son,

' his only-beloved Son, for the Redemption of Mankind. But how comes this Love of God to be called a Mystery still? It was a Mystery, or Secret, before the Revelation of the Gospel; but since it was revealed, it ceases to be a Mystery or Secret: unless a Secret discovered be a Secret still.

G

' This,



‘ This, says he, our Saviour lays great stress on ; That God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life. By this, one would have thought, that Christ had been the Son, the only begotten Son of God, before God gave him. Now this is a very ambiguous way of expressing himself ; for he professes to believe that Christ was the Son of God, nay the only begotten Son, before he gave him ; but he differs from Us and from Common Sense in this ; that by the Son of God, he means God himself ; and by before, he means from all Eternity. This is a very hard Language ; for who can fancy, that the Son of God should be God himself ; and that before, should signify Eternity ? Yet this is the Sense he puts upon it, when he says ; ‘ If Socinianism be true, God did not give any Son he had before ; but made an excellent Man, whom he was pleased to call his only begotten Son. When our Saviour says, God so loved the World, that he gave his only begotten Son, &c. I desire our Author to tell me, what is meant by the Word God, Whether the whole Trinity, or the Father only ? If the whole Trinity, the Sense will come to this ; The Father, the Son, and the Holy Ghost so loved the World, that they gave their only begotten Son. Which is false ; for in the Trinitarian Hypothesis, the Son is not the Son of the Second or Third Persons in the Trinity. If by God be meant the Father only ; How comes the Father to ingross here the Title of God, to the Exclusion of the Son and the Holy Ghost ? How is he only said, to love the World ; for the Son and Holy Ghost love it as well as the Father ? Thus they are not the Socinians, but the Trinitarians that ridicule the Christian Religion, by putting on it an absurd and unnatural Sense.

‘ But, says he, God’s Love in giving his only-begotten Son for our Redemption, which our Saviour fixes on as the great Demonstration of God’s Love, is not so wonderful ; if this giving his Son signifies no more, than making a Man on purpose to be

our Saviour. What then ? Does it follow from thence, that the Socinian Doctrine ridicules the Christian Religion ? It only follows, that the Socinian Doctrine makes the Love of God less wonderful than the Trinitarian. For in it self it is a wonderful Love, that God should raise up a Saviour, to Apostate and Rebel Mankind ; tho this Saviour was not God himself. But why should we call a Chimera a more wonderful Love ; for the Son of God cannot be God himself, and therefore God could not shew his Love by giving such a Son. To conclude ; as the Love of God in redeeming Offenders, is wonderful, be the means what they will : So his Love in giving for them his Beloved Son, tho but a Man, cannot without Impiety be denied, to be wonderful to a Miracle. The ridiculing is only on the side of our Author, not on the Unitarian ; and I am apt to think, that if I were not an Unitarian already, his Book (made up of bold Charges, inconsequent Reasonings, and arrogant Definitions of what he understands not) would make me one.

‘ In the next place, says he, at pag. 239. the Apostles mightily insist on the great Love of Christ in dying for us, and his great Humility in submitting to the condition of Human Nature, and suffering a shameful and accursed Death, even the Death of the Cross. He cites 2 Cor. 8. 9. and 5. 14. and Phil. 2. 5, 6, 7, 8. And goes on thus ; ‘ Supposing Christ to be but a meer Man, who had no being before he was born of the Virgin ; who knew nothing of his own coming into the World, or for what end he came ; whose Undertaking was not his own voluntary choice, but God’s appointment ; Where is the great Love, where is the great Humility of this ? The meaning of all this is, that were not Christ the Supreme God, whatever he has done on our behalf, would be no great Argument of his Love, or his Humility. If Codrus and Decius devoting themselves to Death, for the Good of their respective Countries, have been accounted by all Men, great Lovers of their Countries ; Shall not Christ’s dying for the Eternal Salvation

of Mankind, pass for an Argument of wonderful Love? Is it nothing for Christ to lead a wandering poor and miserable Life, to expose himself to all the Injuries and Fury of Implacable Adversaries, to undergo a painful and infamous Death; and all this to make Men partakers of everlasting Life: Must all this be accounted nothing, unless the Person so doing be the Supreme God? *How did he become Poor*, says he, *who was never Rich*? But I ask him, How the Supreme God can become Poor; How God can make himself of no Reputation, or humble himself and become obedient unto Death; all which things he imputeth to a Person who is God? I would know, How it comes that Christ's Love and Humility is described by such Characters, as can only be applied to a Man; if we must not be allowed to believe, that the Love of Christ-Man was wonderful? He insists much on 2 Cor. 8. 9. where our Translation says, *Christ became Poor*. But he might know, that the Greek *ἡσυχῆς* does not signify to become Poor, but to be Poor; and so *Cassiano* renders it. So the Sense of that place is this; 'Tho Christ was Rich and Glorious, by reason of the Authority and Power conferred on him: yet he was willing to lead a poor Life, that by his Poverty (as by one means) we might obtain Eternal Riches and Glory.'

The Historian explains *being in the Form of God* at Phil. 1. 6. by *being made Like to God*, by a Communication to him of Divine and Miraculous Power over Diseases, Devils, the Grave, the Winds, the Seas, &c. To this our Author replies; 'This dwindles the Form of God into just nothing; for according to them, he had no power to do this, but God did it at his Word, as he did for other Prophets. And therefore this is no Form of God, no likeness at all: For Christ did not work Miracles as God does, by an inherent Power; but God wrought Miracles for him. Christ indeed could not work Miracles by an inherent or proper Power of his own, since he was not God; but to conclude that therefore there was no form or likeness of God at all in him, is a very

bad Consequence. When we say, that Christ was in the form or likeness of God; we exclude thereby an equality with God, and we mean only, that he was in a manner like God. This may be explained by a Comparison. It may be said, that a Vice-Roy is like a King; but this does not signify, that he is the King himself, or is equal to the King; but only, that by reason of the Power and Authority conferred on him, he is in a manner like the King: So that tho he does not act by a Power of his own, yet he may be truly said to act like a King. To conclude from hence, that this dwindles the likeness of the Vice-Roy with the King, into just nothing, would be meer Impertinence: for then a Porter would be as like a King as the Vice-Roy himself; which no Man in his Senses will affirm. When therefore Christ, by the Power bestowed upon him, cast out Devils, cured all sorts of Diseases, raised the Dead, commanded the Winds and the Seas; He was indeed in the likeness of God, and it was a great Humility in him, that he was so far from making an Ostentation of his Glory and Greatness, that he became like a Servant, humbled himself, and underwent all sorts of Sufferings, even the Death of the Cross.

But, says the Author, pag. 241. How did he take this Form upon him, which signifies his own free and voluntary Choice; when he did not take it, but was made so! What? when the Apostle says, that Christ took upon him the Form of a Servant; must we say, that he did not? Is it not a plain Contradiction to the Apostle? He adds; And what Humility was this, for a meer Man to be a Minister and Servant of God; and so great a Minister as to be in the Form of God, that is (as he says) to be glorious for Miracles, and admired as the great Power of God: especially, when he was to be exalted unto Heaven for it, and advanced above all Principalities and Powers? This is such Humility, as would have been Pride and Ambition in the most glorious Angel. Shall we not call Humility what St. Paul calls so? He tells us, that the same who

has been advanced above all the Orders of Angels, humbled himself. All the Glory that Christ has been crowned with, doth not hinder the Apostle from praising and extolling his Humility. Because Christ's Sufferings have been remunerated with a transcendent Glory; must they not be accounted Humility, but *Pride*? On the contrary, the more that he who humbles himself is great and glorious, the greater is his Humility. Seeing therefore Christ had received from God more Glory than ever any Man had, it follows, that his Humility was the most stupendious and unparalleled that ever was. But according to our Author's way of reasoning, there is no such thing as Christian Humility. For every Christian who humbles himself, endeavours thereby to fit himself for the Kingdom of Heaven: but all our best Actions are not worthy to be compared with that *Glory which shall be revealed* in us; and therefore will our Author say, Humility is but a Chimera, because he who is said to humble himself, expects to get by the means an Eternal Glory. Indeed if the most bitter Sufferings of Christ, are not to be accounted Humility, because they were to be rewarded with a more excellent Glory: I cannot see, how any Christians may be said to be humble; for they expect a glorious and transcendent Reward.

Page. 242. 'After Christ was come into the World, there was no place (saith our Author) for his Choice and Election; he could not shew either his Love or his Humility, in choosing Poverty or Death: and therefore if it was matter of his free Choice, and a Demonstration of his great Humility and Love, as the Apostle says it was; he must and did choose it before he came into the World. But all this is contrary to the place of the Apostle, wherein he speaks only of what Christ has done since he came into the World, and does not so much as mention what he had done before. Which has forced several Trinitarian Interpreters to acknowledge, that this Text does not relate to the Incarnation. I desire our Author to tell me the meaning of these words,

*Who being in the Form of God, thought it not Robbery to be equal with God.* For if to be in the Form of God, signifies, to be the true God; then the sense will be this; 'Christ being the true God, thought it not Robbery to be equal with the true God. Which is just as if one should say, *Leopold* who is Emperour does not think it Robbery to be equal with the Emperour. Is it possible, Men should put such a trifling sense on the words of an Apostle? Besides, how can it be said here, that the Supreme God made himself of no Reputation? In a word, of all the things spoken of Christ in this place, not one of them can be applied to the Supreme God: which plainly shews, that the Man Christ Jesus only did humble himself; and that this Humility is so far from proving that Christ is God, that it demonstrates, he was only a Man.

He goes on; 'The Faith and Worship of Christ, is the distinguishing Character of the Christian Religion. That the Faith of Christ is the distinguishing Character of the Christian Religion, I grant; but I deny, that the Worship of Christ is so too. I suppose, by the Worship of Christ, he means only the Worship of Christ's Divine Nature; for he tells us in the following words, that both the Natural and Mosaic Religion condemn the Worship of any Creature; therefore Christ's Humane Nature being a Creature, ought not to be worshipped. Of the Worship paid to Christ, I have said enough already; but because our Author gives occasion for it, by repeating his Charge of Idolatry, I will consider what he has offered, in its proper place. Only here I shall mind him; that the Compilers of the Apostles Creed have made no mention of the Worship of Christ, but only of Faith in him.

At page. 245. He goes on to prove, that the Socinian Doctrine ridicules the Christian Religion; 'Because it does not ascribe to Christ such Knowledge as is proper to the Supreme God. His first Proof, is *John 2. 25. He knew what was in Man.* To which the Historian had before answered thus; 'The Knowledge which the Lord Christ had, or now in his State

\* State of Exaltation hath, of the Secrets of  
 \* Mens Hearts, is the pure Gift of, and Re-  
 \* velation from God; and the *Divine Word*  
 \* abiding on him. Rev. 1. 1. *The Revelation*  
 \* of *Jesus Christ*, which God gave to him, to *show*  
 \* unto his *Servants*. Our Author would elude  
 the strength of this Answer, thus; ' This  
 ' (saith he) is a plain abuse of the Text and  
 ' the Reason of it. *He knew what was in*  
 ' *Man*, is the Reason assigned why he needed  
 ' not external Information, or Testimony  
 ' of Man. *He needed not that any should testify of*  
 ' *Man*, for *avrois*, he himself *knew what was*  
 ' *in Man*, and knew all Men. Which ac-  
 ' cording to the propriety of Words, signi-  
 ' fies an inherent Personal Knowledge; in op-  
 ' position to any external Manifestation, and  
 ' therefore to Revelation it self. For he al-  
 ' ways knew all Men, which cannot be done  
 ' by Revelation; which is particular and oc-  
 ' casional. Here one may plainly see, what  
 strange shifts Men are put to, when they op-  
 pose Truth. Who denies that those Words,  
*He knew what was in Man*, signify inherent  
 Personal Knowledge? Can any Man know any  
 thing but by his inherent Personal Knowledge?  
 He that knows, knows *with his own Mind*, and  
 therefore has an Inherent and Personal Know-  
 ledg. But does it follow from thence, that  
 such a Knowledge is not from Revelation? I  
 hope it may be said of a Man inlightened by  
 Revelation, that *he knows*, as well as of any  
 other? And yet ths such a Man be inspired,  
 he has an inherent Personal Knowledge; for  
*his own Mind* knows inwardly what he did not  
 know before. But *avrois*, says our Author,  
*he himself knew*; which according to the Pro-  
 priety of Words, signifies an inherent Per-  
 sonal Knowledge *in opposition to Revelation*. No  
 surely. For then the Prophet *Elisha* was God,  
 for he knew what the King of *Syria* spake in  
 his Bed-chamber, 2 *Kings* 6. 12. For *avrois*,  
*he himself knew* what the King of *Syria* spake;  
 yet this was certainly by Revelation. If our  
 Author should reply, that it is well known  
 that *Elisha* was but a Prophet, and could  
 know no such thing but by Inspiration or Re-  
 velation, I answer, It is likewise well known,

that Christ knew not all things, and particular-  
 ly not the Day of Judgment, *Mark* 13. 32.  
 therefore he could not be God, for God knows  
 all things. Besides, the Scripture assures us,  
 that God gave to Christ his Revelation, Rev.  
 1. 1. which proves that all his extraordina-  
 ry Knowledge was derived from God. But  
*he always knew all Men*, saith the Author,  
*which cannot be done by Revelation; which is par-*  
*ticular and occasional*. Why not? God's Re-  
 velation may be perpetual, if he pleases.  
 There is no Contradiction or Impossibility in  
 it. But how has he perverted the first Verse  
 of *St. John's Revelations*? *The Revelation of*  
*Jesus Christ which God gave to him, to show unto*  
*his Servants things, which must shortly come to pass*.  
 This, says he, doth not signify that this was  
 a Revelation made to *Jesus Christ*, but that  
 a Revelation which Christ made; for ths  
 God is said to give to him, it is to *show unto*  
 his *Servants*; that is, by appointment of  
 God, Christ shewed this Revelation unto  
*John*. Alas, if our Author was not able to  
 answer this place, he should not have fludi-  
 ed to elude it. If Christ made this Revelati-  
 on, because he is God, how is it said to be gi-  
 ven to him, which can in no sense agree to him  
 who is true God? *He received it*, says our Au-  
 thor, to *show unto his Servants*. But of whom  
 can the true God receive, either Knowledge,  
 or Authority to dispense it? But here are  
 two Arguments against our Author's Doctrine:  
 1. That God gave to Christ a Revelation.  
 But he that is God can need no Revelation;  
 because himself knoweth all things. 2. That  
 He is appointed to shew this Revelation to o-  
 thers. Which no more can agree to one  
 who is God, than Revelation does.

He concludes; that ' He desires a Media-  
 ' tor, who knows more, and in a more per-  
 ' fect manner. But I think, 'tis fit we should  
 be contented with such a Mediator, as God  
 was pleased to give us.

IV. His last Charge is; that ' Socinianism  
 ' justifies, at least excuses, both Pagan and  
 ' Popish Idolatries; at least as it is taught  
 ' by those Men, who allow of the Worship  
 ' of Christ; which it is certain too, the  
 ' Christian Religion teaches. 10

In answer hereto ; I will, 1. Shew in what consists the Worship or Honour due to Christ. 2. Compare this Worship, with the Worship which Pagans exhibited to their false Gods, and Papists to their Saints.

1. I observe that in the Unitarian Hypothesis, the Worship or Honour due to Christ, is not a supream Worship ; such as we ought to pay to God. Christ being a Creature, can never be worshipped as God is. Tho' he be never so great and glorious, a supream Worship is proper only to Almighty God, and can never be bestowed on any Creature. 2. As it cannot be denied, that there are divers Orders of Creatures ; so the Honour paid to them, ought to be proportionable to their Greatness and Dignity. Thus, in a Kingdom those, who by reason of their Dignity, are above the common sort of Men, deserve a greater Respect and Honour than others ; and the King, who is above them all, has an Honour paid to him which is incommunicable to the rest of his Subjects. By the same reason Angels, who are more excellent than Men, are worthy of greater Honour. But Christ, who has been exalted above both Men and Angels, since he is King of Kings and Lord of Lords, hath a proper Worship due to him, which can never be given either to Angels or Men. He is God's Beloved Son by way of Excellence, all Power is given to him in Heaven and Earth, he is at the Right-hand of God, having all things put under his Feet ; he deserves therefore an Honour, so much greater than theirs, as he is greater. Phil. 2. 9, 10, 11. *God also hath highly exalted him, and given him a Name above every Name ; that at the Name of Jesus every Knee should bow, of things in Heaven, and things in Earth, and things under the Earth ; and that every Tongue should confess that Jesus is Lord, to the Glory of God the Father.* The Apostle does not say, that every Knee ought to bow at the Name of Jesus, because he is the Supream God ; but because God has exalted him above Men and Angels ; because he has obtained (of God) a Name above every Name, the most eminent and glorious Dignity that ever was. This is the true ground

of the Honour which is due to Christ. This St. Paul teaches ; and this the Unitarians profess to believe, and perform. 3. When we worship Christ, it is to the *Glory of God the Father*, as the Apostle speaks. The Honour we pay to Christ, is terminated in God : we worship him as *God's Ambassador and Image*. As he who believes in him, believes in God also ; so he who honours him, honours God also.

2. Let us compare the Worship of Christ (the Reader will remember, we mean not thereby a Supream Worship) with the Worship of False Gods among Pagans, and of Saints among Papists. Pagans were guilty of Idolatry ; because, First they had no Divine Command for such Worship : but even our Author confesses, there is such a Command for the Worship of Christ. To worship Creatures without the Warrant of God, is Usurpation on, and Contempt of God. Secondly, They worshipped and served Creatures *more than the Creator*, as St. Paul says. They set up an infinite number of Gods, who had been meer Men ; and ascribed to them such Power as did not belong to them, and such Worship as was infinitely above them. They offered Sacrifices to them, consecrated Temples to their Honour, prayed to them ; in a word, they paid to them such Worship, as was terminated in them, and so made True Gods of Men. But it is not so with the Worship of Christ. We ascribe to him no other Power, but what we know from the Scriptures God has bestowed on him ; and no other Honour but what is proportionable to that Power, to the Dignity of his Person, and what God himself commands us to pay him. This may be applied to the Papists. Let them show us any Text of Scripture, which obliges us to worship St. Peter, St. Paul, St. Francis. Were they content to keep within the bounds of Respect and Honour, due to glorified Saints, they should be guilty of no Fault. But to pray to them, as many do, as Mediators both of Intercession and Merit, to dedicate Churches to them, to kneel down before their Images and to their Images,



Images, nay to their vilest Relicks; this approaches too near to Idolatry. Our Author therefore mistakes, when he says; 'The greatest hurt (*on the Unitarian Hypothesis*) seems to be, that they (*Pagans and Papists*) lose their Labour, but according to these Principles they do no Injury to God. What then? Is it all one, to worship Christ by God's Appointment, and to worship False Gods and (*Apocryphal*) Saints, without any Warrant from God? Is it all one, to pay to Christ such Honour as neither exceeds his Power, nor is greater than his Dignity, and honour False Gods and Saints, in such manner as exceeds both their Power and Merit? That, is Obedience to God's Will; the Other, detestable Usurpation and Rebellion. I conclude therefore, that the *Unitarians* by the Worship they pay to Christ, cannot be said to justify or excuse *Pagans* or *Papists*. Which if it had not been an invidious Charge, is

so apparently False, that it would not have deserved any notice.

And thus I have done with that part of the Doctor's Book, which I undertook to answer. It may be, the Historian himself might, upon some Texts, and to some of our Author's Objections, have either explained or defended himself, otherways than is here done: and that we may, it seems, shortly see; unless *Dr. Sherlock* thinks fit to own, that he desires it not. In the mean time, it may be the Historian is satisfied; that in these Papers, I have done wrong neither to him, nor to the Inviolable Truth of God. God be pleased to Inspire Christians, with the Spirit that leads into all Truth; and with that Infallible Note of true Disciples, to love one another, John 13. 35.

Now to him that is of Power, to establish us according to his Gospel, and the preaching of Jesus Christ; to God only wise, be Glory through Jesus Christ for ever. Amen.

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F I N I S.



A N  
Impartial Account  
Of the Word  
MYSTERY,  
As it is taken in the  
Holy Scripture.

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L O N D O N:  
Printed in the Year, M.DC.XCI.



*An Impartial Account of the Word MYSTERY,  
as it is taken in the Holy Scripture.*

S I R,

**M**YSTERY and Persecution are the Tutelar God and Goddess of the new Systems, framed by Worldly Christians. Upon those two Antichristian Principles they ground all their Arguments: *Mystery* makes up the Premises, and *Persecution* the Consequence or the Conclusion. They are indeed the two Characters of the Great Whore, arrayed in Purple and Scarlet Colour, because she is tainted with the Blood of the Martyrs: and she has upon her Forehead a Name written, *Mystery*, because under such a pretence she displays her most horrid Blasphemies. You tell me, Sir, that there have been in these last Ages several Learned Men, who have writ against Persecution, and unanswerably confuted so dismal an Opinion, and so contrary both to the Principles of Reason and Religion; and you are willing that I should only communicate my Thoughts to you concerning *Mystery*. I readily comply with your Wishes, taking care of not running my self into too tedious a Discussion.

The word *Mystery*, which signifies in the general a *Hidden Thing*, is commonly taken for a Divine Secret: and I observe, that according to this Sense put upon it in Religion, both the Prophane and Sacred Writers afford us a different Notion of it. 1. In the Pagan Theology the secret Worship of false Gods was thus styl'd, such as was revealed only to some privileged Men, initiated into their Ceremonies, and so much concerned therein, as to conceal the Turpitude and Infamy thereof; but was kept secret from those, who were called prophane, because

they had Knowledge and Honesty enough to discover the Shamefulness and Ridiculousness of it. Such were the Mysteries of *Ceres*, and the little Mysteries of her Daughter *Proserpina*. In *Aegypt* in the Temple of *Isis* and *Serapis* stood *Harpocrates*, the God of Silence, placed near the Images of those two Gods; with his Fingers upon his Lips, to let devout Men know that it was a kind of Sacrileg'd to divulge the Secrets of Religion, and that the Priests might learn to keep secret that *Isis* and *Serapis* had been *Men*. So sacred and dangerous was the Discovery of Mysteries to Ecclesiastical Men of that time, as well as to ours: and such is the love of superstitious People, of what Religion soever they be, for Cabal and Mystery; because they take delight in admiring what they do not understand, and in reverencing the very Silence of any thing that goes under the Name of Mystery. The Heathens carried this Abuse so far, that they bestowed the Name of Mystery upon the very Passions and Lewdness of their Gods, as it is observed by *Athenagoras* (*Ligat. pro Christ.*) then Mystery was the Cloak of Debauchery, as it is now adays the Vail of Absurdities.

That Silence was accounted so sacred, that *Horace*, tho he was no Bigot, look'd upon the breaking of it as the highest Crime, *Lib. 3. Od. 2.*

*Est & fidei tuta Silentio  
Merces: vñtabo, qui Cerevis sacrum  
Vulgarit Arcane, sub iisdem  
Sit trabibus, fragilemque mecum  
Solvat Phafulum.*



" A strict Silence, says he, shall certainly be rewarded: for my part, if any Man had revealed the sacred Mysteries of *Ceres*, I would not venture to converse familiarly with him, tho we dwelt in the same Houle, or sailed in the same Ship. There were at that time Rewards and Punishments established to keep the Priests in a Religious Silence. And you must observe, Sir, that indiscreet Men were then dealt with, just as our Excommunicated Men are now adays, or the pretended Hereticks, who pay no respect to Mysteries. They shunn'd their Company, and were afraid to meet with them under the same Roof. That Politick Mystery does not much differ from a Religious Mystery. As those who are troubled with an Ulcer do carefully wrap up the affected Member, lest any thing should hurt it, or its Naftiness should offend Peoples Eyes: Thus in Religion Men take care to disguise and adorn the most monstrous Opinions, which are like the Ulcer, or the Itch thereof, and shew a particular regard to them. They look upon them as the beloved part and the chief of Religion: And lest they should be attack'd in that weak place, they fence it with the Name of *Mystery*. They will allow no body to touch them, nor to cast their Eyes upon them; and as soon as any Man is ready to bring to light the Shamefulness of those darling Opinions, they cry out presently, He is an Heretick, a Blasphemer, an Impious Man. He that undertakes to attack an Orthodox that way, is look'd upon as one who designs the utter ruin of Religion. They are so far in the right, seeing they cannot otherways defend their Opinions, than by frighting Children with the Wolf's Skin.

However the Custom of hiding Mysteries sprung rather from that Politick Silence, than from *Pythagoras's* Philosophy, either among the ancient Hereticks who were ashamed of the Mystery of the Cross, or of the *Mystery of the Crucified*, (as the Fathers style it, *Vid. Justin. Dial. cum Tryph.*) and durst scarce confess that he was a Man, or among those who are styled the Fathers of the Church, who

kept secret from uninitiated *Catechumens* the dreadful Mysteries, as they call them, being ashamed of the Simplicity wherewith the Sacrament of the Eucharist had been instituted. The former under the colour of a Mystery, have so far annihilated the Sufferings and the Flesh of Christ, that they left nothing to be perceived in him but an Infinite and Eternal Nature, which removed from the Jews the Scandal of his Cross. Thus *St. Hilary*, the great Defender of the *Nicene Faith*, affirms, that our Blessed Saviour was free from Fear, Pain and Sorrow, vindicating against the *Arians* his Eternal Divinity at the cost of his Humanity, which he thinks to be but a *Fantasm*: *Putatur*, says he, *dolere, quia patitur; caret vero doloribus ipse, quia Deus est*: (in *Psal.* 138.) " One would think that he feels some Pain, because he suffers; but indeed he is free from Pain, because he is God. As for the ancient *Catechists*, they have been so careful to prevent their Profelytes by those great words of *Dreadful Mysteries*, that those poor People when admitted unto the Lord's-Supper, thought they neither saw Bread nor Wine, nor any thing that might appear vile to the Eyes of wise Heathens by reason of its meanness. From these two Sources sprang up those two *Mysteries* which have the highest place in the Christian Religion, I mean, *Consubstantiality* and *Transubstantiation*.

2. I come in the second place to the sacred Writers. By the word *Mystery*, they mean only a Doctrine, or an Event, which is as yet shut up in God's Decree, or does appear to Men only under the covering of a Prophetick Prediction, a Parable, a Symbol, a Type, or such like *Ænigmatick* Figures; but is afterwards brought to light either by a clearer Revelation, or the Accomplishment thereof: So that the same Truth that has been a Secret during a certain time, and in respect of such a People, becomes in the time fixed by the Decree, and in respect of another People, an uncovered Truth. It is therefore absolutely necessary to distinguish the times, the time of the Mystery, and the time of the Revelation; and the Persons too;

too; that which is a Mystery to some, being a clear and distinct Revelation to others. This I desire you to observe, that you may perceive at first sight, that the Scripture does never call *Mystery*, a Thing incomprehensible in it self, tho never so much revealed. This Notion of a *Mystery* is unknown to all sorts of Authors, both Sacred and Profane. A *Mystery* is called so by the former, only in respect of certain Circumstances of Time, Persons, the manner of the Revelation, &c. Take your Concordance, and see all the places of the New Testament, wherein that word is made use of, you will be amaz'd to meet with none that excites in the Mind the Idea of a Truth inconsistent with the Natural Lights of Sense and Reason. I will confine my self to the New Testament, because, as our Divines do pretend, that Dispensation is most fruitful in such Mysteries.

To make this the more intelligible, I shall rank all those places under three Heads. The first contains those wherein the Doctrines, the Success, or the Events of the Gospel are covered with Parables and Symbolical Terms. The second contains those wherein are mentioned some Secrets, wherewith God has intrusted some priviledged Prophets of his new Covenant. The third sets before us those, wherein are described God's general Dispensations concerning Mens Salvation, advancing from a dark and imperfect State, to a clear and perfect Revelation.

I. The Doctrines, the Success, or the Events of the Gospel are called *Mysteries*, because they are covered with Parables and Symbolical Terms. The first place that offers it self to our Enquiry, is *Matth. 13. 11.* wherein our Saviour tells his Disciples, that *it is given unto them to know the Mysteries of the Kingdom of Heaven, but unto others all things are done in Parables.* Here the Doctrines of the Kingdom of God are called *Mysteries*, not because they are Incomprehensible in themselves and absolutely incredible to Reason, but accidentally. 1. Because they are wrapped up in Parables. 2. Because they are propounded to incurable Men, and unwor-

thy to be taught in the most intelligible way. But after all, they are revealed and discovered *Mysteries* to those who were teachable, and enquired for Instruction: Such were the Disciples of Christ, to whom *it is given to know the Mysteries*, God revealing them to those who love him, as the Apostle saith. We read the same, *Mar. 4. 11.* wherein about the same matter relating to Parables, Christ calls *Mysteries* the admirable ways of the Divine Wisdom in order to the discovering of his Will, and the various Success which shall attend his Revelation, both in respect of the Jews and the Gentiles. The third place is to be found *Luke 8. 10.* and is the same with the two foregoing. *Unto you it is given*, says Christ to his Disciples, *to know the Mysteries*, &c. whereby you may further see, that they are *Mysteries to be known* by those, who already made a right use not only of those clear and easy Precepts, which are the first Elements of Piety, but of the most important and necessary Truths in order to Salvation.

We may place here all the Doctrines and all the Events, covered either with Types and Figures, or with Prophetick Visions and Enigms, or with some weak Beginnings, which are like a Seed, wherein they are not yet perceptible. Such is that great *Mystery* concerning *Christ and his Church*, of which the Union of the Husband and his Wife is a Type and a Figure, because it is an Emblem of the most intimate and indissoluble Union, *Ephes. 6. 32.* Such is the *Mystery of the seven Stars*, whereby are meant the seven Angels, or the seven Bishops of the Churches, of whom the Stars were a Type and an Emblem, *Apoc. 1. 20.* Such is the *Mystery of God* concerning the future State of his Church, represented in the Visions of *St. John*, but which is to have its Accomplishment in the time established by his Decree, *Apoc. 10. 7.* Such is the *Mystery of the Woman and of the Beast*, *Apoc. 17. 7.* and the *Mystery of Iniquity*, *2 Thess. 2. 7.* The one hidden in Prophetick Characters, whereby it is drawn out beforehand but after an obscure way. The other, which is but beginning, working secretly by: Mystical.

Mystical Arts, till he may act openly by his Tyranny and his Persecution. *He comes in like a Fox, he will reign like a Lion*, as it is reported of one of his most profligate Children.

II. The *Mysteries* wherewith God has intrusted some privileged Prophets of the new Covenant, are called *Mysteries*, because they are particular Prerogatives, wherewith God was pleased to favour their Ministry. Such are those Gifts of the Prophets to know some future things, which St. Paul calls *Mysteries*, 1 Cor. 13. 1. Such are those peculiar Dispensations, wherewith God intrusted St. John in the Visions of the *Apocalypse*, several of which he calls *Mysteries*, as I have shewed before. It may be also that this is a Reason why St. Paul calls so often the Vocation of the Gentiles, a *Mystery* which was revealed to him, Eph. 3. 7, 8. meaning thereby that he had a more intimate and full Instruction concerning that astonishing Dispensation, than any of the other Apostles, because he was the Apostle of the Gentiles. However we may reckon among the secret things which God has imparted to him by a particular favour, what he says Rom. 11. 25. *I would not, Brethren, that ye should be ignorant of this Mystery, that Blindness in part is happen'd to Israel, until the Fulness of the Gentiles be come in, and so all Israel shall be saved.* Here you see that what was before a Secret of God, being revealed to the Apostle by the Holy Ghost, has been declared to the Romans by the same Apostle, and thereby ceased to be a *Mystery*. The Apostle will have them to know it, to apprehend it, and to make use of it to their benefit and advantage. *I would not*, says he, *that ye should be ignorant of it, lest ye should be wise in your own Conceits.* Why does he call it a *Mystery*? Because it was a secret Instruction wherewith his Apostleship had been adorned. To this we may add another Revelation of the same kind, which is called a *Mystery*, because it is a Secret imparted to the Apostle, concerning the change of those who shall be alive in the day of the Resurrection. *Behold* (says he 1 Cor. 15. 51.)

*I show you (or I teach you) a Mystery, We shall not all sleep, but we shall all be changed.* It does clearly appear from this place, that to teach, or to tell a *Mystery*, does not signify, as our Divines pretend, to teach unintelligible Doctrines, full of Difficulties and Contradictions: For what will it avail to teach them as such? But on the contrary, to teach or to tell a *Mystery*, according to St. Paul in this place, is as much as to reveal some Decrees of God, which will not be fulfilled till the end of the World; it is to set them before us, as if we did see the Execution thereof; it is to resolve Difficulties, instead of raising them; it is to free the Mind of his Reader from a Doubt that naturally arises concerning those, who shall be found alive at the Coming of Christ. Must they dy to put off by Death Flesh and Blood, and to put on a Celestial Body by the Power of the Resurrection? No, says the Apostle, I will teach you a *Mystery*, which will resolve all your Difficulties, and answer all your Doubts upon this Point, viz. That those who shall then be found alive, shall not need to dy, *but they shall be changed*, which is another way of putting off Corruption. You may see thereby, Sir, that when the Apostles tell *Mysteries*, they do instruct, resolve Difficulties, discover Secrets, and enlighten our Minds: But when our Divines teach us *Mysteries*, they cast us into a Labyrinth of Difficulties, which confound our Ideas, and out of which one cannot escape but by putting out his own Eyes.

III. The Scripture calls *Mysteries* God's general Dispensations, when they proceed from an obscure and typical State, to a full and perfect Revelation, and from the Promise to its Accomplishment. Under this Head are contained ten or twelve parallel Places, wherein the word *Mystery* is taken in the same sense, viz. Rom. 16. 25, 26. 1 Cor. 2. 7, 10. & 4. 1. Eph. 1. 9, 10. & 3. 3, 4, 5, 9, 10. & 6. 19. Col. 1. 26, 27. & 2. 2. & 4. 3, 4. 1 Tim. 3. 9, 16. Some of those places are explained, and shew us, that what was a *Mystery* in the precedent Ages, as the Vocation

tion of the Gentiles, &c. is clearly revealed under the Gospel: The Doctrines of Salvation, which were before hidden either in God's Decree, or in the Promises made to the Fathers, or in the Types of the Law, or in the Predictions of the Prophets, as in their Seed, are now delivered in a most evident manner by the Apostles and the Prophets of the Lord, to whom they have been fully revealed by the Spirit of the Lord. Any that can but read, will soon perceive in these places so clear and so palpable a Truth. The other are more generally expressed, wherein that *Mystery* is called only, *the Mystery of God, the Mystery of Christ, the Mystery of the Gospel, the Mystery of Faith, the Mystery of Godliness*. But besides the words of *delivering and manifesting*, which are often joyned in those general Expressions, every body may plainly see, that those great Titles are Encouragements and Honourable Names, wherewith the Apostles adorn the Evangelical Dispensation, and that being put together, the meaning of them is only, that the Gospel is the Secret of God's Will, which has been revealed by Christ, and propounded to our Faith to be the Rule of our Piety and Obedience.

But perhaps you are willing, Sir, that I should explain those places one after another. This will be no hard matter after the two general Reflections which I made already. I begin with those wherein the Vocation of the Gentiles is more expressly contained.

Rom. 16. 25, 26. *Now to him that is of Power to stablish us according to my Gospel, and the preaching of Jesus Christ (according to the Revelation of the Mystery, which was kept secret since the World began; but now is made manifest, and by the Scriptures of the Prophets, according to the Commandment of the Everlasting God, made known to all Nations for the Obedience of Faith.) &c.* St. Paul calls in this place the Gospel the Revelation of a *Mystery*, a *Mystery* hidden both to Men and Angels in all the precedents Ages, but at that time a *Mystery* manifested by his preaching, which has unfolded the ancient Prophecies, and brought to light the Secret of the Vocation of the Gentiles,

which had been but obscurely foretold by the Prophets.

1 Cor. 2. 7, 10. *But we speak the Wisdom of God in a Mystery, even the hidden Wisdom which God ordained before the World unto our Glory.* Ver. 10. *But God has revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.* The Apostle speaks still in the place of the Gospel's Dispensation, which he calls *the Wisdom of God in a Mystery*, which God kept to himself in the Secret of his Counsel before there were either Men or Angels, to whom he might communicate it, but which he prepared nevertheless from that very time, for the Glory and Happiness of his Children, and which at last he has revealed by his Spirit, that we may have a clear and efficacious knowledge of it, and be thereby led to the worshipping of him.

Eph. 1. 9, 10. *Having made known unto us the Mystery of his Will, according to his good pleasure, which he purposed in himself: That in the Dispensation of the fulness of Times, he might gather together in one all things in Christ, both which are in Heaven, and which are on Earth, even in him.* The *Mystery* spoken of in this place is a *Mystery of God's Will*. This Will consists in saving the Gentiles, by calling them to the Faith of Christ, and in reducing also all the Inhabitants of Heaven and Earth into one Family, and under one Head, viz. Christ. God, who from all Eternity designed this great Work with himself, has dispensed it by his own Son in the fulness of Times, as the Apostle speaks here; or when the fulness of Time was come, as he says Gal. 4. 4. That is to say, in the Time fixed by God's Decree, which is a time of Revelation and of Light, as the foregoing Times were Times of *Mystery*.

Eph. 3. 3, 4, 5, 9, 10. *How that by Revelation he made known unto me the Mystery (as I wrote afore in few words, whereby when ye read ye may understand my Knowledge in the Mystery of God) which in other Ages was not made known unto the Sons of Men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs,*

heirs, and of the same Body, and Partakers together of his Promise in Christ, by the Gospel. Ver. 9. And to make all Men see, what is the Fellowship of the Mystery, which from the beginning of the World has been hid in God, who created all things by Jesus Christ: To the intent that now unto the Principalities and Powers in Heavenly Places, might be known by the Church the manifold Wisdom of God. This place may serve for a Commentary upon all the other, so clearly the Apostle explains his Mind in it. The Mystery spoken of by him is a Secret concerning the Salvation of the Gentiles, fellow-Heirs of the Divine Promises with the Jews, and Partakers of the same Graces, and Members of the same Body, in the Fellowship of the same Spirit. This was a Secret unknown to Men and Angels, but thoroughly made known to the Apostles by God's Revelation, to the Prophets of the New Testament by the Holy Ghost, and even to Angels by the means of the Church. Indeed St. Paul calls this Mystery the Incomprehensible Riches of Christ. But does he mean thereby, that they are such Doctrines as Reason cannot attain to, so obscure and so contrary to its Light? God forbid we should ascribe to him so unreasonable a Sense! In his Sense, and according to the Genius of all his Epistles, they are Graces and Blessings of Christ so rich and so plentiful, that they are extended even to the Nations, which had been hitherto accounted the most profane and unworthy of God's Mercy. They are Blessings so much above our Admiration and our Praises, that our Minds are confounded with the Excellency, the Extent, and the number of them. In such a Sense we grant that there are some Mysteries in the Christian Religion, some incomprehensible Secrets; Secrets of Salvation, and Mysteries of Love, which may be compared to a bottomless Sea.

Col. 1. 26, 27. Even the Mystery which has been hid from Ages, and from Generations, but now is made manifest to his Saints: To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, which is Christ in you the hope of Glory.

This Text needs no Paraphrase. The Apostle calls here a Mystery the Will of God, whereby he is willing to save all Nations indifferently, which he will make a proper and peculiar People to himself, not by Circumcision and other Ceremonies of the Law, but by the purifying of them only through the Faith of Christ. He makes here the same Distinction as in all the other places which we have examin'd, and which puts an end to our Question, viz. That what was a Mystery, or a Doctrine hidden in all the Ages which preceded the Gospel, is now discovered to the Saints, to the Apostles and to the Prophets of the Lord, to whom God has been pleas'd to make known the glorious Riches of his Mercy, which he bestows upon the Gentiles. And he adds in express words, that this Mystery is nothing but Christ himself, whom they have received, and who has brought to them by his magnificent Promises the certain hopes of Glory.

I come now to those Texts wherein the Mystery of the Gospel is mentioned in a more general manner.

1 Cor. 4. 1. Let a Man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God. Who does not perceive at first sight, that the Title which the Apostles ascribe to themselves, of being the Stewards of the Mysteries of God, is the same with the immediately foregoing of being the Ministers of Christ? As if they should say, We are the Ministers of Christ, who dispense the Treasures of his Knowledge, and the Purposes of God concerning the Salvation of Mankind: Purposes hitherto kept secret, but we have been intrusted with the Revelation of them. God had as it were made a rich Store of Graces, which he kept in his own Bosom, out of which the Apostles his faithful Stewards dispense them to those for whom they were designed. And God by their preaching lays his Bowels of Mercy open to us, and displays to our Eyes the vast Riches of his Grace, and of his Salvation.

Eph. 6. 19. And for me, that utterance may be given unto me, that I may open my Mouth boldly, to make known the Mystery of the Gospel.

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The preaching of St. Paul is here called in express words *the Mystery of the Gospel*, that is, the Revelation of Salvation. The Apostle says, that tho he be loaded with Chains, for having declared to the Gentiles the Secret of Mercy, yet he goes on in the performance of his Ministry with freedom and boldness, laying open to all Men the blessed Immortality attainable by the Faith of Christ.

Col. 2. 2. *That their Hearts might be comforted, being knit together in Love, and unto all the Riches of the full assurance of understanding, to the acknowledgment of the Mystery of God, and of the Father, and of Christ.* It cannot be doubted but that this *Mystery of God the Father, and of Jesus Christ*, spoken of in this place, is also the Gospel-Dispensation concerning the Salvation of all Mankind, which the Father has revealed to us by the Ministry of his Son. For besides, that this is the ordinary Style of the Apostle, as often as he is discoursing of this Divine Will, and that it is the Sense, which he has fixed upon the words [*Mystery of God and of Jesus Christ*] as we have seen in the places before explained. Besides that, I say, this does appear from the very words of the Text, which offers to us an Object that may be known to us, and which we may have not only the knowledge of, but a firm and certain Knowledge, not only some Knowledge, but *Riches of Knowledge*, that is, a full Knowledge, which takes off all Obscurity and Doubts.

Col. 4. 3. *Withal, praying also for us, that God would open unto us a Door of Utterance, to speak the Mystery of Christ, for which I am also in Bonds.* This place is parallel to Eph. 6. 19. which we have explained. You see in both places the Apostle in Bonds, he intreats his Brethren to pray for him, that God would be pleased to unloose his Tongue, to open a Door to him, and to grant him an opportunity of freely preaching *the Mystery of Jesus Christ*, or of the Gospel; that is to say, the Doctrine of Salvation by the Faith of Christ. And he mentions, ver. 4. not only the preaching of it, but also the discovering of it to Men, as a Secret which he

ought to make them Partakers of.

1 Tim. 3. 9. *Holding the Mystery of the Faith in a pure Conscience.* Ver. 16. *And without controversy, great is the Mystery of Godliness: God was manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory.* The *Mystery of Faith* and the *Mystery of Godliness* signifies here the *Mystery of the Christian Faith* and *Godliness* in the same Sense (the reason of Contraries being observed) as the *Mystery of Iniquity*, 2 Thess. 2. 7. The Christian Faith was in preceding Ages a hidden Secret, and kept under the obscurity of the Prophecies, and shadows of the Law: and the Apostle will have it in this place, by a fine and elegant Allusion, to be held and kept in a good Conscience as in a precious Vessel; that is to say, that Faith and Righteousness be indissolubly united, otherwise Faith will soon become shipwreck'd, unless it be made steadfast by a good Conscience. Wherefore we are exhorted to make sure our Vocation and Election by good Works.

I have confounded those two places, because there seems to be no more Mystery in the one than in the other; yet I think myself obliged to examine more particularly the latter, and that because it seems to favour a little the Notion of a Mystery which I am confuting. *Without controversy, great is the Mystery of Godliness, God was manifested in the Flesh, &c.* 1 Tim. 3. 16. This seems to countenance the Mystery of the Incarnation, as they call it. It seems, I say, for there is no reality in it.

For, First, It is more likely that the word *God* has been foisted into the Original. We have good reason to believe this, and I intend to shew you that the Apostle speaks here of the *Mystery of Godliness*, or rather of the Gospel.

1. Many Greek Copies, the most ancient and the most considerable, the Oriental Versions, the Vulgar, and some Fathers, read constantly *which* instead of *God*, *Great is the Mystery of Godliness, [which] was manifested in the Flesh, &c.* This is therefore

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fore the Secret of the Gospel, the great Secret of Salvation, which was preached up and delivered, not by Angels, as the Law was, but by *Mortal Men*; not by a conquering *Messias*, as the Jews expected he should be, but by one that underwent *Sufferings and Temptations*. Cannot the Orthodox triumph over the Hereticks without falsifying the Text of the Scripture, and leaving to the World a Shameful Monument of their want of Sincerity? The Latin Church has not falsified her Version, nor suffer'd that it should be falsified. Her Faith concerning this Mystery could not allow her to do that. Nor have the Hereticks falsified it, who were Masters of the ancient Copies, that remain to this day, and upon which, or such like, the Oriental and Occidental Versions of the Church were made. This is therefore a Miracle of God's Providence, who was pleas'd to preserve to us the precious Remains of his Truth, notwithstanding the Endeavours of those who never loved it.

2. It is plain, that this Title, *the Mystery of Godliness*, is like the other which we have cited, and are undeniably ascribed to the Gospel, viz. *the Mystery of God, the Mystery of Christ, the Mystery of the Gospel, the Mystery of Faith*. In effect, in St. Paul's Style, the word *Mystery* is constantly bestowed upon the great Secret of the Divine Love, concerning the Salvation of Mankind, especially of the Gentiles, which is the ordinary matter of his Transports, and Admiration. If the Doctrines, which go now under the Names of Astonishing Mysteries, had been look'd upon as such by that holy Man, how could he lay them aside, without shewing his Astonishment, and bestowing his Encomiums upon them? If it be repit'd, that he has done so in this place; then they must confess that this is the only place. But is there any likelihood that the holy Apostle should admire at every step the profound Riches of God's Mercy towards the Gentiles, as ravishing Mysteries, and that he should have cried out, O Mystery! but once, contemplating the incomprehensible Depths of the Trinity and the Incarnation?

It is more natural to think, that he has not changed the usual Idea which he ties to the word *Mystery*. And,

3. My third Argument will fully convince us of it. The same Qualities which are ascribed to the Doctrine of Salvation contained in the Gospel, and which are (if I may say so) inseparable from it in the Epistles of St. Paul, are here attributed to the *Mystery of Godliness*. It is called a *manifested Secret*, an Expression only suitable to God's Will; and *manifested in the Flesh*, that is, by the *Flesh*, (as *justified in the Spirit* signifies justified by the Spirit) *God having put this Treasure in Earthen Vessels, or in Fleshly Vessels*, which is all one. *The Flesh*, in the Style of the Hebrews, signifies not only *infirm and mortal Men*, but Men of a low and poor Condition, simple plain Men, without Learning, without Greatness, without any Appearance, such as the *Messias* and his Apostles were, Men born of mean Parents, Carpenters, or Fishers, and who had never been bred up in Schools. But God has supported the Infirmary of his Ministers by the Greatness of the Miracles which they wrought. This the Apostle means by the words, *justified by the Spirit*, because by such means the *weak and foolish things of God have confounded the Power and the Philosophy of this World*, 1 Cor. 1. 27. Now if you retain the word *God*, what would be the meaning of this Expression, *God justified by the Spirit*? What a strange Language! The Apostle adds, that this Secret *was seen of Angels, who desired* (saith St. Peter, 1 Pet. 1. 12.) *to look into the Gospel*, which has been preached to us, that it *was preached to the Gentiles and believed in the World*: which words do plainly shew that this Mystery is nothing else but the preaching of the Gospel out of the Borders of *Judea*, and the Vocation of the Gentiles, that great Secret of God's Will, which did so much surprize the Apostles of our Lord, and which is in all the Epistles of St. Paul called a *Mystery*, whenever he treats of it. This certainly shews that he has not fixed a new Idea upon

on that word in this place, and that he always understands thereby a Miracle of God's Mercy, who calls his People those that were not his People, nor the pretended Mystery of the Incarnation, which never was the Subject of the Apostles preaching, nor the Object of the Faith of the Gentiles. Indeed one must be very subtle to find the Incarnation in the ancient Rules of their Faith, which they profess at their Baptism.

4. These words *received up into Glory*, cannot agree with the Exaltation of the incarnate Word. The Greek Phrase cannot bear such a sense (*ἀνελήφθη ἐν δόξῃ*, does not signify *receptus in Gloriam, received up into Glory*; but *receptus in Gloria vel cum Gloria, received with Glory*). From whence it follows, that it must be meant of God's Will revealed in the Gospel, which having been made manifest, was received with Glory and Applause, or embraced in a glorious and triumphing manner. I shall confirm this Explication with the words of *Erasmus* upon this place. *Mibi sabelit* (says he) *Deum additum fuisse adversus Hereticos Arianos. Ceterum mea quidem sententia, simplicissima fuit interpretatio, si quis Mysterium intelligat predicationem Evangelii, quod sepe alias Mysterium vocat, prius occultum, nunc manifestum universo Mundo*: That is, "I am apt to think that the word *God* was here added against the Hereticks the Arians. Now this seems to me the most simple Interpretation, if by the word *Mystery* we understand the preaching of the Gospel, which the Apostle calls often a Mystery in several other places, a Mystery before hidden and unknown, but now made manifest to all the World.

Secondly, Suppose we ought to read, *God was manifested in the Flesh*: that word *God*, especially when put without an Article, as it is here, signifies only *God's Word, Doctrine, or Attributes*, manifested by the preaching of Christ and his Apostles; as *Aristotle*, signifies the Philosophy of Aristotle; *Moses*, the Law of that Prophet; *Christ*, the Doctrine, or

the Gospel of Christ. This is clear of it self; and if we wanted some Testimonies, Doctor *Sherlock* would afford us one in the very beginning of his Book concerning the Knowledge of Christ, where he fully proves this Truth. "*Christ* (says he) signifies the Gospel and Religion of Christ, as *Moses* signifies the Writings and Laws of *Moses*, and the Prophets the Writings and Sermons of the Prophets, *Luke* 16. 29, 31. And there is nothing more usual in common Speech, then to call any Laws, or Religion, or Philosophy, by the Names of the first Authors. Thus *Gal.* 6. 15. *Col.* 2. 8. *Eph.* 4. 20, 21. where Christ must signify not the Person, but the Religion or Gospel of Christ. It remains therefore that I should produce some places, wherein the word *God* is put for the Will of God, or the Revelation of his Glorious Perfections. Dr. *Sherlock* will also ease us of that labour; for he has done it in the same Book: He cites *Mat.* 11. 27. *No Man knows the Father save the Son*, &c. which he paraphrases thus. "God has now committed unto Christ all the secret Purposes of his Counsel concerning the Salvation of Mankind, which were concealed from Ages. "None of the Prophets who lived before, did so fully understand it, nor have we any other certain way of knowing this, but by the Revelation which Christ has made to us. And *John* 14. 7. *If ye had known me, ye should have known the Father, also*, &c. *Whoever knows me*, i. e. (says the Author) whoever is acquainted with the Doctrine and Religion I preach, knows my Father, i. e. is thoroughly instructed in God's Mind and Will. So that to know God, is to understand the Will of God, concerning the Salvation of Mankind. And *Heb.* 1. 1. *The Brightness of his Father's Glory, and the express Image of his Person*. These Discoveries, says that Author, Christ has made of God, being a bright and glorious Reflection of the Nature and Attributes of God, of his Eternal Wisdom, and Truth and Holiness, are as true a Representation of the

“ Divine Nature and Will, as any Picture is of the Person it represents. It is plain that in this sense Christ is called *the Image of God*, 2 Cor. 4. 4. where Christ being the Image of God comes in very abruptly, unless we understand it in this sense, that he is the Image of God, with respect to the glorious Revelations of the Gospel, which contain a true and faithful account of God's Nature and Will. And *Joh. 1. 18. No Man hath seen God at any time*, &c. That is, *says the Author*, no Man ever before had so perfect a knowledge of the Will of God, (which is here called seeing God, because Sight gives us the clearest Evidence, and the most perfect and particular Knowledge) but the Son of God, who perfectly understood all his most secret Counsels, hath perfectly declared the Will of his Father to us. So *Joh. 1. 16. And of his Fulness have all we received*, &c. And *Col. 2. 9. In him dwelleth all the Fulness of the Godhead bodily*, are explained by the Author thus: 'Tis not the Personal Fulness we are to attend to, but the Fulness and Perfection of the Gospel, from whence we must fetch the Knowledge of the Divine Will. The Fulness of the Godhead is an Allusive and Metaphorical Expression; for God, who is a Spirit, cannot, in a proper sense, dwell bodily in any thing. I hope now no body will wonder, that by these words, *God was manifested in the Flesh*, I should understand only the Grace and the Will of God, which have been manifested unto us by the preaching of a *Messias*, and of a company of Filhermen, who neither were strong nor noble according to the *Flesh*, no more than their Profelytes, 1 Cor. 1. 20. Which shews that our Copies, though differing in words, yet agree in sense; because as often as God manifests his Designs, especially the Secrets of his Love, and of his Mercy, such as he reveals them in Christ Jesus, with a shining Glory and a plentiful Profusion, then God manifests himself, and makes himself visible to Men, displaying to their Eyes through those Images all

the Riches of his Glory, Wisdom, Power, Love and Faithfulness.

Now to put an end to the Explication of all those places, there remains only one Question to be answered, *viz.* Why the Gospel, being the clearest and the most perfect of all Revelations, is called a *Mystery*? Besides several particular Reasons, which I have before mentioned in examining every place by it self, I shall here insist upon two general ones.

1. This Speech is like that which we make use of, when we call a Secret still, a Design which we have communicated to some Persons, whilst it lies hidden to some others, and that we say, *such and such are intrusted with my Secret, few are intrusted with my Secret*. The Gospel being in effect a Secret of God's Will revealed to certain Nations, but hidden to others, to whom, comparatively to those who know it already, it is a Mystery still.

2. It is called so in the same sense that it is said, the *Blind see*, being sty'd blind after they have recovered their Sight; a blind Man seeing, and a Mystery revealed, being like Expressions: and in the same sense that *Harlots* are said to go before others into the Kingdom of God, being called Harlots even after their Conversion. The Scriptures are full of the like Expressions. Thus Mysteries, though revealed, are called Mysteries still, to commend thereby the Grace and Love of God towards those to whom he imparts his Secrets. All this is a Confirmation of my foregoing Observation, that the Mystery of God is nothing less than a thing unintelligible and incomprehensible to Reason, and least of all an Object which contradicts and destroys our Natural Ideas. It is called so only with respect to some Circumstances of Time, Place and Person.

However, all these Mysteries, as long as they continue to be Mysteries, and God has some Reasons to hide his Designs with the Obscurity of Prophecies, and to cover them with a Vail, do not bind Christians to have a clear and distinct Faith and Knowledge concerning the Objects contained in them,

them, under pain of Damnation. When the Object is void'd, Faith must needs be confuted and implicate. This is the unjust Practice of Divines, to damn, with their own Authority, the suppos'd Hereticks, who refuse to embrace in an explicate manner Mysteries, which, supposing them to be true, are so incomprehensible (as they own themselves) that for that very reason they are capable of no Interpretation, nor consequently, fit to be distinctly believed. Those false Mysteries have no ground in the New Testament, as I have shew'd, to appropriate that Title to themselves, except it be in the first Epistle to the *Corinthians*, Chap. 14. 2. the only Passage which remains to be examined; where the Apostle, discoursing of him who speaks in an unknown Tongue, says, that *in the Spirit he speaketh Mysteries*. Indeed their Metaphysical Gibberish is a Barbarous and unknown Tongue, full of those *Mysteries in Spirit*, and of frighting Absurdities. By the means of Mystery, Divines have made Religion a very difficult thing, that is, an Art which Christians are not able to understand. *Ex Religione Ars facta*, says *Grotius*, (*De Ver. Relig. Christi*. lib. 6.) Thereby they rais'd themselves above common Christians, and are made necessary to the People, improving that Art to their own benefit. If Religion were easy, and without any encumbrance, then every one should be Doctor to himself. But Clergymen have done like Physicians, who have kept still to *Hippocrates's* extravagant Expressions, and make use of far-fetch'd Drugs, lest their Art become too common in using Herbs of our own Gardens, and Terms of our vulgar Tongue. Christianity is by that means nothing else but the Religion of Learned Men, and of the most subtil and refin'd Philosophers. Those are esteem'd the most excellent Christians, who believe most Mysteries. Men will by no means have a Religion of a level, which neither ascends into Heaven, nor descends into the Deep, and whose whole Mystery is nigh us, is the Faith of the Heart, and in the Con-

fession of the Mouth. If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart, that God hath rais'd him from the Dead, thou shalt be saved. *Rom.* 10. 9. This has been rightly observed by Dr. *Sherlock* himself in his *Book of the Knowledge of Christ*, p. 273. "Let us leave, says he, those dim Notions to Men who can believe what no Man can understand, who despise every thing that can be understood, as if it were no better than Carnal Reason. Desiring to be Teachers of the Law (says St. Paul, 1 Tim. 1. 7.) understanding neither what they say, nor whereof they affirm."

We may therefore conclude, Sir, that the Gospel is so far from being a Mystery and a Secret, that it is the most evident and the clearest of all Revelations. Divine Truth is not hid in a Well, as *Democritus* saith: it is like a City standing upon a Hill, which may be seen of all Men. Christ has brought all things to light, and, as the Woman of *Samaritania* speaks, *He has taught us all things*. He is called a Word, not a Silence; his Gospel is a Revelation, not a Mystery. Indeed he forbids us to cast his holy Doctrine before Dogs and Swine; but on the other hand, he will have it to be made plain and intelligible to any Man, who heartily desires to know it. We ought to leave that covered and mystical Philosophy to *Heraclitus*, who was wont to tell his Disciples, *Darken your Thoughts, and never express your selves but enigmatically, lest you should be understood of the People*. Such an Affectation of Obscurity was the occasion of *Aristotle's* being called a *Sphinx*, who did always propound inexplicable Riddles: Nay, it is reported, that by that means he insinuated himself into *Alexander's* Favour, and comforted that Prince, who was afraid lest the Mysteries of the *Acroamatick* Philosophy should grow too common. I know it is commonly said, that there are some Mysteries which Christ did not teach, because they were too high and too sublime for the Church, which was then in her Infancy, and consequently, that the perfect Revela-

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tion thereof was deferr'd till the coming down of the Holy Ghost upon the Apostles, and thereupon they cite *John*. 16. 12, 13. But Dr. *Sherlock* will answer this for me; for he says in the Book before mentioned, "That this place does not speak of any Doctrine necessary to Salvation, but only of certain Instructions relating to the Nature or Extent of the Apostle's Ministry: As for Example, the Vocation of the Gentiles, which is often called a Mystery, and consequently, that the perfect Revelation thereof could not be deferr'd to a more seasonable time. For, as he goes on, if the Apostles had preached any other thing in matters relating to Salvation, than what Christ had taught them, they should have preached another Gospel, which was to be rejected, *Gal.* 1. 8, 9. He adds, This I do not say to lessen the Authority of the Apostles, who could teach nothing but what they had learn'd; nor make any Doctrine necessary, but what was made such by Christ: But to awaken those Men who take little notice of the Gospel of our Saviour, while they fetch all their mysterious Divinity out of some obscure Passages of St. Paul's Epistles, 2 Pet. 3. 16. Yet upon those obscure places they ground their Faith, without taking care to consider, whether they agree with the Gospel of Christ, which is the first Rule, and yet is perfectly silent about those pretended grounds. If therefore we must examine the very Passages of the Apostles according to this Rule, how much more the mysterious Terms contrived by the Councils and Divines?

I do not know from whence they fetch that Spirit of Mystery. Certainly the reading of the Gospel will never suggest it, seeing the Holy Ghost does his utmost Endeavour to make the Revelation as plain and intelligible to us as can be. As for Doctrines, the Doctrine of the Cross, which is a *Stumbling-block to the Jews, and Foolishness to the Greeks*, it is set therein before us with the greatest Evidence, and we see all

at once the whole Wisdom of its Scope, Uses, Effects, &c. As for the invisible Promise of a future Life: he makes us to handle it with St. *Thomas* in the Wounds of Christ raised from the Dead, after he had suffer'd for God's sake. As for Precepts; God has sent us a Preacher, who first observes them, before he imposes them upon others, and thro' the Pattern of his Obedience which he left to us, he plainly lets us see the possibility thereof. Every thing therefore is plain in the Divine Revelation, and instead of spiritualizing sensible things, it makes the most spiritual and imperceptible things, plain and sensible to us: God himself, though invisible, manifesting himself in Jesus Christ, who is his Character and visible Image. God, who could have sent Angels to us (which would be suitable to the mystical and abstruse Doctrines of Divines) to teach us the Tongue of Angels, and acquaint us with their *System*, has been willing to accommodate himself to our limited Knowledge, by sending us a Man like unto us, who spoke the Language of Men, and who did so far condescend in the System of Doctrine, which he left to us, that we may not only say, that we heard him with our Ears, but saw him with our Eyes, and handled him with our Hands. Besides, God who might have sent us some Philosophers, acquainted with *Plato's* and *Aristotle's* Notions, was willing to comply with the meanness of our Minds, by causing his Gospel to be preached by Publicans and Fishermen of *Galilee*, who never heard of *Consubstantiality* and *Hypostasis*, and yet less of *Perichoresis* and *Apoteleism*. Hereupon Dr. *Sherlock's* Astonishment is worth the noting (*Ubi supra*. p. 131.) "I know not, says he, whence it comes to pass, that Men love to make plain things obscure, and like nothing in Religion but Riddles and Mysteries. God indeed was pleas'd to institute a great many Ceremonies (and many of them of very obscure Signification) in the Jewish Worship, to awe their Childish Minds into a greater Veneration of his Divine Majesty. But in these last days, God

"hath

“ hath sent his own Son into the World  
 “ to make a plain, and easy, and perfect  
 “ Revelation of his Will, to publish such  
 “ a Religion as may approve it self to our  
 “ Reason, and captivate our Affections by  
 “ its natural Charms and Beauties. And  
 “ there cannot be a greater Injury to the  
 “ Christian Religion, than to render it ob-  
 “ scure and unintelligible. And yet too  
 “ many there are, who despise every thing  
 “ which they understand, and think nothing  
 “ a sufficient Trial of their Faith, but  
 “ what contradicts the Sense and Reason of  
 “ Mankind.

Let us follow the Doctor a step further;  
 he will discover to us the two Sources of  
 that Abuse ( *ubi sup.* p. 69, &c. ) by making  
 us observe; “ That there are two ways of  
 “ expounding Scripture in great vogue a-  
 “ mong Men. First, by the sound and  
 “ clink of Words and Phrases, which is  
 “ all some Men understand, by *keeping a form*  
 “ *of sound Words*. Secondly, when this will  
 “ not do, they reason about the Sense of  
 “ Scripture from their own pre-conceived  
 “ Notions and Opinions, and prove that  
 “ this must be the meaning of Scripture,  
 “ because otherwise it is not reconcilable  
 “ to their Dreams, which is called expound-  
 “ ing Scripture by the *Analogy of Faith* —  
 “ ’Tis no wonder, *says he*, if Men can ac-  
 “ commodate Scripture-Expressions to their  
 “ own Dreams and Fancies. For when  
 “ Mens Fancies are so possess’d with Shews  
 “ and Ideas of Religion, whatever they look  
 “ on appears of the same shape and colour,  
 “ wherewith their Minds are already tin-  
 “ tured; like a Man sick of the Jaundies,  
 “ or that look’d through a painted Glass,  
 “ who sees every thing of the same colour  
 “ that his Eye or Glass gives it. All the  
 “ Metaphors, and Similitudes, and Allego-  
 “ ries of Scripture are easily applied to  
 “ their purpose. And if any word sounds  
 “ like the tinkling of their own Fancies, it  
 “ is no less than a Demonstration that *that*  
 “ is the meaning of the Spirit of God; and  
 “ every little shadow and appearance doth  
 “ mightily confirm them in their pre-con-

ceived Opinions. As *Jenens* observes of  
 “ the *Valentinians*, that they used one Arti-  
 “ fice or other to adapt all the Speeches of  
 “ our Saviour to, and all the Allegories of  
 “ Scripture, *malè composito Phantasmati,*  
 “ *to the ill-contrived Fignent of their own*  
 “ *Brain*. And thus the Minds of Men are  
 “ abused with Words and Phrases, and the  
 “ Scripture is prest to serve every new-  
 “ fangled conceit in Religion. The Doctor  
 “ goes on after the same rate, and I make no  
 “ doubt but you will like what remains to be  
 “ transcribed upon this Subject, nor could I  
 “ say any thing more suitable to the matter in  
 “ hand. “ The wildest, *says he*, and most ex-  
 “ travagant Opinions that were ever yet  
 “ vented under the Name of Religion, have  
 “ pretended the Authority of Scripture for  
 “ their Patronage. Though any unpreju-  
 “ diced Man would wonder how the reading  
 “ such places of Scripture should suggest such  
 “ Notions to them. But this is no wonder,  
 “ when we consider that Men first contrive  
 “ their Religion, and possess their Fancy  
 “ thoroughly with their private Opinions,  
 “ and then read the Scripture with no other  
 “ design, than to find some thing there to  
 “ stamp Divinity on their own Conceits.  
 “ For it is easy to pervert the plainest  
 “ Sense, and by the help of a strange Im-  
 “ agination to make any thing of any thing:  
 “ Such Men dote upon Words and Phrases,  
 “ Metaphors and Allusions, as best fitted for  
 “ their purpose: They found their Religion  
 “ on obscure Texts, or Mystical Interpre-  
 “ tations of plain Texts, and by the help  
 “ of some Arbitrary Distinctions and Limi-  
 “ tations, Glosses and Paraphrases, by cur-  
 “ tailing of Texts, or transplacing Words  
 “ or Comma’s, or separating a single Sen-  
 “ tence from the Body of the Discourse,  
 “ make the Scripture speak their Sense as  
 “ plainly as the Bells ring what every Boy  
 “ would have them. — At this rate we may  
 “ find the Alcoran in the Bible, as well as  
 “ make so many Books so different and con-  
 “ trary to each other, from the various  
 “ Composition of twenty four Letters — All  
 “ the Mystery of those Men consists in  
 “ wrest-

“ wrestling Metaphorical and Allusive Expressions to a proper Sense — He, who would be an honest Reader of Books, who hath no mind to turn every thing into Burlesque, ought carefully to distinguish between Proper and Allusive, or Metaphorical Expressions, to consider the use of Words and Phrases, and the great variety of Dialects, and the peculiar ways of speaking in every Language, and in every Age, and to use Metaphors no farther than their first Intention, without which we may deal by all Authors, as these Men deal by Scripture, make them speak Non-sense, or (as they use to call them) *venerable Mysteries*, and overthrow and contradict their own Design. Thus, Sir, by wresting to a proper Sense, the Allusion which *St. John* makes to the first Chapter of *Genesis*, they have found a great Mystery in meer Metaphorical Expressions, and the old Creation where the new is only intended. This short, but right and important Consequence, ought to indemnify me for the trouble which the reading of so long a Citation may have given you.

I know the Doctor in his *Vindication of the Trinity*, inveighs against the Hereticks who destroy Mysteries, and, as he thinks, do the Person of our Saviour a great Injury (as if Christianity were undone, unless Christ be the Supream God.) But he has been formerly subject to the same Reproaches, without being much moved with them. We may therefore easily vindicate our selves with his own words, and say, “ That Christ has occasioned very great Mistakes in some Mens Divinity, who are very zealous to advance Christ’s Person, to the Prejudice and Reproach of his Religion. The Foundation of their Riddles and Mysteries, is, that they make the Person of Christ almost the sole Object of the Christian Religion (*Ib. p. 10.*) Those Men who talk too much of the Person and Personal Excellencies of Christ, frequently without any Sense, and generally without any just ground from Reason or Scripture, are very clamorous, and alarm the

World with extream Jealousies and Fears, as if there were a Party of Men started up, who design to make Christ useless, and to reduce Religion to its first natural State, which knew no Priest, nor Sacrifice, nor Mediator. It seems now that we have both the same Right with the Doctor, to believe that the Dissenters are ill-grounded in expounding literally of the Person of Christ, what is only meant of his Doctrine in a Metaphorical way; and I do believe that the Doctor himself has no ground to take in a literal sense for a second Person in the Godhead, what is only metaphorically said of that Person born of a Virgin, to whom the Father has imparted a Divine Power for the Work of the new Creation. One of the Dissenters, against whom he disputes, having said, *Pag. 138.* *That as there is an Union of Three Persons in One Nature in the Trinity, and of Two Natures in One Person in Christ, which is the Hypostatical Union; so the Mystical Union is an Union of Persons, where both Persons and Natures are distinct: the Doctor laughs at this Mystical Union. How so? Is not the Mystical Union of the Dissenters as well grounded in Scripture, as the Hypostatical Union of Two Natures, or the Essential Union of the Three Persons, which the Doctor thinks to be great Mysteries? And as for Reason, Is the word Mystical more affrighting than the word Hypostatical? Alas! they are Brethren, let them joyn Hands and live peaceably in the Kingdom of Dreams.*

This puts me in mind of a Reproach made unto us by a Papist, *viz.* That our Reformation has no certain Principle (*Consider upon the Schism of the Protest.*) The Incomprehensibility of a Mystery, says he, is sometimes look’d upon among them as a Demonstration to condemn it; and sometimes it is a Character of Divinity, which makes it adorable. Sometimes the Letter of the Scripture is a Sacred Authority which they cannot part with without committing a Sacrilege; and sometimes they look upon it as a Letter which killeth. Would to God this were an altogether ungrounded Reproach! We have no fixed Principle to

agree

agree about the Notion of a Mystery, and it seems we are rather determin'd to our choice by *Caprichio* or Interest, than by the Scripture. What? taking wisely the Scripture to be our Principle, have we adapted, for the expounding of it, this Maxim of Cardinal Cusanus, *Secundum currentia tempora scripturas esse interpretandas*, That the Scriptures ought to be interpreted according to the current of Times? When we dispute against the Dissenters, we inveigh against Mystery at the very first Page of the Book, thus, (*ubi sup.*)

"It happens too often in Matters of Religion, that Men consider nothing but the sound of Words, and from thence form such uncouth Ideas of Religion, as are fitted to the meanness of the Understandings, or gratify their Natural Genius or Disposition, or are calculated to serve an Interest. And thus the Gospel of our Saviour is defaced and obscured by affected Mysteries, and Paradoxes, and senseless Propositions. And Christ himself, who was the Brightness of his Father's Glory, and the express Image of his Person, who in the most plain and perspicuous manner declared the Will of God to us, is represented with a thicker Vail upon his Face than Moses. And the Glory of the second Covenant is much more obscured with a Mist of Words, than the first was with Types and Figures. We add, that to unriddle such Mysteries, we must expect the coming of Elias. But, what an Alteration is our Theology subject to, when we come to dispute afterwards against the Unitarians? We mention Mystery at the very Title of the Book, and we prejudice the Spirit of the Reader with it, *A Vindication of the Mystery of the Holy Trinity*. Afterwards we spread over those Doctrines a Cloud of Metaphysical and Barbarous Terms. What arises from this? This Inconvenience, viz. "That (*ubi sup.* p. 93.) such Arbitrary Notions do naturally force Men to pervert the Scriptures to make them speak like the Orthodox Language. To this we owe all those nice and subtle Distinctions (*for Example, Self and Mutual Consci-*

*ousness*) which constitute the Body of Sy-  
 "stematical Divinity, which commonly have  
 "no other design than to elude the force of  
 "Scripture, or to bribe it to speak on their  
 "side. Thus we our selves fall into that pitiful Ridiculousness, which he had formerly condemned. This we may call, To cry down Mystery, till some other Interest will require the contrary.

Now, Sir, if I was willing to go on further in this Consideration, I should only insist upon all the Maxims made use of by Protestants against Transubstantiation, and oppose them to their own Mysteries. They have none that may be able to bear the Trial of such a Touch-stone. I shall only set down six of their Maxims, without making any particular Application of them, for that is out of my way. 1. *That Reason is the Faculty whereby Revelations are to be discerned.* 2. *That all supernatural Revelations do suppose the truth of the Principles of Natural Religion.* 3. *That all Reasonings about Divine Revelations must necessarily be governed by the Principles of Natural Religion; that is, by those Apprehensions which Men naturally have of the Divine Perfections.* 4. *That nothing ought to be received as a Revelation from God, which plainly contradicts the Principles of Natural Religion, or overthrows the Certainty of them.* 5. *That nothing ought to be received as a Divine Doctrine and Revelation, without good Evidence that it is so.* 6. *That no Argument is sufficient to prove a Doctrine or Revelation to be from God, which is not clearer and stronger than the Difficulties and Objections against it.* Now either those Maxims are false, and ill applied to Transubstantiation; or, if there is any strength in them against that pretended Mystery, they overthrow at the same time all the Doctrines, which at this day go under that Name among Protestants. At least I do not see how any rational Man can deny such a Parity. They should do me a kindness to shew me, that those six Maxims do not hurt in the least the Mysteries of the Trinity, and of the Incarnation.

Now, Sir, be pleased to hear some weak Reasons alledged in the behalf of Mystery.

It is objected, that there are Mysteries in Nature. and most incomprehensible Truths; as for Example, The Union of our Soul with our Body; and consequently, that we must not wonder, if there are some too in the Deity and Religion. And if those, say they, though incomprehensible, yet are most certain, Why should we call into question the latter? I answer, that there is a vast difference between both. Those are only the Objects of our Curiosity, the search whereof no body is bound to, seeing that Enquiry is rather a Rasciness, and an ill use of our Natural Light, which was given us in that respect only for the use of this Life both private and civil. But they will have these to be the Objects of our Faith and Religion, which ought to be the clearer and the more accessible to Reason, in that my Eternal Salvation is concerned in it, if I apprehend and embrace them; or my Eternal Misery, if I reject or do not apprehend them. Will God have me to conceive the Union of my Soul with my Body under pain of Death, or promise of Life? No certainly; but he is willing that I should have a right understanding of the Truths which I ought to believe, under the promise of Eternal Life, if I obey his Commands; and under the threatenings of Eternal Death, if I refuse to acquiesce in them. And consequently, he will have them to be proportionable to our Capacities: and indeed Religion ought to be clearer than those Metaphysical Objects. I confess that there are incomprehensible things, which yet are true, but I deny that they are such as do contradict our natural Ideas; I mean, those clear and certain Notions, for want of which I should not be capable of Religion; so that to be a Christian, I should cease to be a Man.

They distinguish to no purpose, the manner of the Mystery from the Mystery itself. This Distinction may hold in things which our Reason cannot apprehend, because it has not in itself the Ideas and the Proof thereof; as for Example, the manner of the Resurrection. But it is false and wrongly applied to those things which our Reason

cannot apprehend, because they contradict the most distinct and certain Ideas; as for Example, that three Divine Persons are but one God. Then the manner of the Mystery only is not to be called in question, since the Mystery in it self, propounded with its greatest Simplicity, is surrounded with Contradictions, which way soever it be viewed.

Moreover they will say, that the Mystery lies only in the Objects of Religion, but that the way of revealing them is clear and easy. But if the Revelation is so clear, Why do Men contrive new Words unknown to Scripture, to explain it more clearly? Divines are very happy to have found out Expressions more fit to express the Truths of God, than the Holy Ghost himself, who knows the deep things of God. And if the Objects are in themselves so obscure and unintelligible, why do they broach new Terms, to endeavour to make us understand that which is incomprehensible? Besides, how can a Book be accounted clear, which is easy to be understood in its Terms, but is altogether obscure in the Objects which it contains? Holy Obscurity! Lightome Darknes! The Words made use of to explain the Things are very clear, but the Things explained by those Words are very obscure: And what is more admirable, though the Words be very clear, yet we perceive thro' that Light, that the Things are very obscure; and though the Things be very obscure, yet thro' that Obscurity we perceive, that the Words are very clear. Thus they have found the way to reconcile Light with Darknes: This is a new kind of Oracles never heard of before. The Oracles of the false Gods contained things very intelligible in themselves, but expressed with obscure and equivocal Terms. On the contrary, those of the true God contain Truths incomprehensible and unintelligible in themselves, but expressed with clear and easy Terms. At this rate the ancient Fathers could not fairly inveigh so much against the Ambiguity and the Riddles of the Heathenish Oracles.

But after all, how come they to know that the Things are obscure, if the Words that teach



teach them are plain and easy? Or, how do they know that the Words are plain and easy, if the Things contained in them are obscure? Clear and easy Words in unintelligible Things are meer Words without Sense. And Things which are unintelligible, though expressed with plain and easy Words, are called a *Galemaufrey*. They pay a strange Honour to Scripture, by ascribing to it such Mysteries and such a Clearness. The Objects of that Book remaining still in the dark, the Book must needs be dark too, though the Words be never so clear. On the contrary, if I was to commend the Clearness of Scripture, without banishing that holy Obscurity which the Orthodox are so well pleased with, I would say that though most of its Terms be obscure and unusual in other Languages and other Books, yet the Things are so clear in it, at least as far as they are to be believed in order to Salvation, that the Evidence of those Objects mentioned in so many places, and grounded upon sensible Facts, takes off the Obscurity of certain Expressions which in themselves are very dark, because they pass from a Profane to a Divine Use, which is less natural to them. But this is not the right way to find Mysteries, and Men are resolved at any rate to have some covered with a dreadful and sacred Horror.

The Author of the *History of Oracles* has prettily said, that he who has never so little studied the Spirit of Men, knows what an Impression wonderful Things make upon it. Indeed, Plato, who is all over sublime and wonderful, became thereby a Philosopher in fashion among the learned Christians of the first Ages, and the Agreeableness which they thought to perceive between his Philosophy and the Religion of Christ, caused them to look upon him as a kind of a Prophet, who had found out several important Matters of Christianity, especially the Trinity, which cannot be denied to be clearly contained in his Writings. Bewitched with such a monstrous Prejudice, we look upon his Works, as so many Commentaries upon Scripture, and fancy that the nature of the Word was such

as he fancied it to be. The Ancient first of all lay hold of this seeming Conformity, the Modern have followed them. Whatever was spoken by the Ancient, either good or bad, is obnoxious to frequent Repetitions; and what they were not able to make good themselves by sufficient Reasons, is now proved by their sole Authority. If they foresaw this, it was well to spare themselves the labour of an exact Reasoning. Those Prejudices being brought into Religion, found the way as it were to be confounded with it, and to get a Veneration which is due to it only. This Author clearly enough discovers to us the Source of Mystery springing out of the wonderful and incomprehensible Language of Plato, and at the same time the holy Reverence paid to Mysteries arising from a blind Respect paid to a false Antiquity. I add, that that which makes Mystery the more commendable, is the need Men stand in thereof to hide their Errors; for this is the last Hold whither they repair, when they are at a loss, and have nothing to say in their own defence. *Mystery* is a Supplement ready at hand, when we fall short of Reason. In a word, *Mystery* is a Salve for all Diseases. It dazzles the Eyes of simple Men, or rather bewitches them in so great a measure, that by seeing they perceive not the Ridiculousness of the Opinions imposed upon their Belief, and it makes wise Men willingly to shut them; for they do not love to be disturbed in the Enjoyment of their Temporal Advantages, and are afraid of *Socratus* his Fate.

In the mean time I hope, Sir, we shall no more be troubled with this dreadful Word, and *Mystery* will be no longer in fashion, since Dr. *Sherlock* has so clearly and easily explained to us the Trinity, and a Papist a Friend of his who has well studied his System, has happily made use of it to uncover the whole Secret of Transubstantiation. *Self* and *Mutual-Consciousness* are one of those Keys fit to open any Door, and which lays the Sense of the most abstruse Opinions so open to us, that those who after his opening, shall

be so bold as to call them Mysteries still, must be accounted very mean Divines, not to say Hereticks. I hope further, that when we shall ask Evidence and Reason in matters of Faith, they will no more cry out that it is to run down Mysteries, to form a plain and easy Religion. For at this rate the Doctor himself should be a great Destroyer of Mysteries, since he has made the Trinity (if we must believe him upon his word) a plain and easy Truth, free from Contradiction, and agreeable to Reason. Is not the Reasonableness of this Demand, and the Pretensions of Hereticks, justified by the many Endeavours that are used, to take off the Difficulties of this Mystery, and to make it parallel with the most common Doctrines, which are neither wonderful, nor incomprehensible? I perceive what this is. The Name of *Mystery* is only a *provisionary* Title bestowed upon the Trinity, till some other System be found out, whereby it may be made clearer and more agreeable to Reason. It may be the Doctor is that blessed Christian, to whom Heaven has reserved the Discovery thereof: If it be so, the Hereticks will be convinced of Error, but at least they shall enjoy the pleasure of seeing Mystery falling down, and of being satisfied about the Evidence and the Reasonableness which they ask.

Besides, the Papists will be able at the same time to shew us the possibility of Transubstantiation. Or, if we will lay aside the Papists, we may make use of the Hypothesis of the *Ubiquitarians* or *Lutherans*, who are our Brethren, and apply the Doctor's Philosophy thereunto. They will easily shew us, that it implies no Contradiction. For the eternal Word of God being present every where, the Body which he assumed to himself by Personal Union, is present every where; not that it is divided and separated by infinite Parts, but because it is united to an Infinite Mind. And tho we should suppose as many sacred *Hosts* as there are Altars in the World, yet there is but one Body of Christ; those sacred *Hosts* being numerically One by reason of their

*Mutual Sensation* with one another, and with the Original Body of Christ, which is in Heaven. "But that this may not be thought a meer Arbi- *Vindic. of the Myst. of the Holy Trin. p. 50.*  
 "trary and groundless Con-  
 "jecture, I shall shew you that  
 "this is the true Scripture-No-  
 "tion of the Plurality of Sacra-  
 "mental Bodies in one Natural Body. When Christ delivered the Bread to his Disciples, he told them, *This is my Body*; not my Bodies, but my Body: as for Example, he told Peter, *This is my Body*; he told James, *This is my Body*; he told John, *This is my Body*; yet there are not three Bodies, but one Body. (*Ib. p. 82.*) "Each *Host* is the Body of Christ, for each *Host* hath the whole and entire Operations of the Body, having by this Mutual Sensation the other *Hosts* in it self; so that each *Host* is in some sense the whole Plurality of the *Hosts* by their In-being and In-dwelling. The Body delivered to James is in the Body delivered to Peter; and the Body delivered to Peter is in the Body delivered to James; and the Body delivered to John is in the Bodies delivered to Peter and James; and the Bodies delivered to Peter and James are in the Body delivered to John; and therefore if that Trinity of *Hosts* delivered to Peter and James and John be the Body, the *Host* of Peter is the Body, the *Host* of James is the Body, the *Host* of John is the Body, they being all mutually in each other; and yet this is a plain Demonstration that they are not three Bodies, but one Body, because neither of them is the one Essential Body, but as thus intimately united to all the rest, and then they can be all three but one Essential Body. Natural Reason teaches nothing about the Sacramentality of the Body-head; it teaches one Body, but whether this one Body be one or many Sacramental Bodies, it says not. And therefore it may be either without contradicting the Natural Notions we have of one Body. And then there is free scope for Revelation: And if Revelation teaches that there is but one Essential Body, and that there are

" are many *Sacramental Bodies*, each of which  
 " in Scripture have not only the Title, but  
 " the Nature and Attributes of the *Body* as-  
 " cribed to them, then we must of necessity  
 " believe a *Plurality* in *Unity*, many *Sa-*  
 " *cramental Bodies* in one *Essential Body*. For  
 " what the Scripture affirms, and Reason  
 " does not deny, is a proper Object of our  
 " Faith. And then the Objection against  
 " this Faith, that these many *Sacramental*  
 " *Bodies* must be many distinct *Bodies*, if  
 " each of them is the *Body*, is senseless and  
 " ridiculous. For it is demonstrable, that  
 " if there be many *Sacramental Bodies*, and  
 " one *Essential Body*, each *Sacramental Body*  
 " must be the *Body*; and yet there cannot  
 " be many distinct *Bodies*, but one *Body*. For  
 " if each *Sacramental Body* be not the *Body*,  
 " all cannot be the *Body*, unless the *Body-head*  
 " have *Sacramental and Personal Bodies* in it,  
 " which are not the *Body*; and if all are but  
 " one *Essential Body*, they cannot be many  
 " distinct *Bodies*. So that all the Absurdi-  
 " ties and Contradictions are vanished only  
 " into *Nicodemus* his Question, *How can these*  
 " *things be*? The right Answer is, God  
 " knows. Must we deny things that we  
 " cannot conceive and comprehend, though  
 " it be expressly taught by God himself?  
 " Must we deny what we read in the Bible  
 " to be there, because Reason does not teach  
 " it, and cannot frame an Adequate Idea  
 " of it? (*ib.* p. 180.) If you say that the  
 " *Sacramental Bodies* are not the one *Essential*  
 " *Body*, as the *Original Body* which is in *Hea-*  
 " *ven*, is. I answer, That neither the *Original*  
 " *Body*, nor the *Sacramental and Begotten*  
 " *Bodies* considered separately from each  
 " other, are the one *Essential Body*; they be-  
 " ing only *Personal Bodies*, both the *Original*  
 " and *Sacramental Ones*; but the *Original*  
 " and *begotten Bodies* considered as united to  
 " each other by Mutual Consciousness, is the  
 " one *Essential Body*.

Thus, Sir, an *Ubiquitarian* will prove the  
 Possibility of his Mystery by Dr. *Sherlock's*  
 Philosophy. But it may be Dr. *Wallis* is the  
 Man most fit to demonstrate this Possibility,

and that it is better proved from *Mathe-*  
*matical Ideas* than *Plato's*. Let us sup-  
 pose further that it is so; an *Ubiquita-*  
*rian* will not dislike this neither. For if  
 the Doctor can rightly make use of the  
*three Dimensions of Matter* to take away  
 the Contradictions which seem to be  
 contained in the Trinity, why shall not an  
*Ubiquitarian* be allowed to make use of the  
 Idea of the *Divisibility of Matter to Infinity*,  
 to resolve the Objections that are made a-  
 gainst him about the *Divisibility* and the  
*Ubiquity of Christ's Body* upon many Altars  
 at the same time? He may answer, that, as  
 a *Cube* may be divided in *infinitum*, and yet  
 the Matter divided loses none of its Dimen-  
 sions, every part having still the *Essential*  
 Properties of Matter, the Length, the Breadth,  
 and the Thickness. Thus the *Original Body*  
 of Christ may be multiplied into a Million  
 of other *Sacramental and Personal Bodies*,  
 without losing any of its *Essential Properties*,  
 not even is *Unity*: There being no Contra-  
 diction that a *Body Hypostatically* united to  
 an Infinite Spirit, should be where-ever that  
 Spirit is; or that a *Body*, to which the Bread  
 is *Hypostatically* united, should be with re-  
 spect to the Substance where-ever the Bread  
 is. So that though there be but one *Christ*,  
 yet there are many *Bodies*, and those many  
*Bodies* are *unum, non unus*.

\* These many, who are one \* Dr. Wall.  
 " what, or many *somewhats*, third Let.  
 " are but one *Christ*. For these  
 " *somewhats* are called *Bodies* in a *Metaphori-*  
 " *cal* manner, whereby we mean no more,  
 " but somewhat analogous thereunto: And  
 " which (because of such Analogy) we  
 " so call, as knowing no better words to  
 " use instead thereof. And therefore there  
 " is but one *Christ*, though there may be  
 " many *Sacramental and Personal Bodies*,  
 " because the same *Christ* may be said to  
 " sustain divers Persons, and those Persons  
 " to be the same *Christ*, that is the same  
 " *Christ* as sustaining divers *Capacities, Pe-*  
 " *sonalities, Sacramentalities, Corporalities*;  
 " as is said of *Tully*, *Ego solus tres Personas*  
 " *sustineo, meam, adversarii, & Judicis*. And  
 " all

" all People, that can tell Money, know that  
 " twelve Pence are but one Shilling; every  
 " Baker that can make Bread knows that many  
 " Grains of Corn make but one Loaf, and what  
 " in one Consideration is many, may in  
 " another Consideration be but one. So  
 true it is, that with never so little Philosophy, and by the means of a Comparison of three Groats and one Shilling, the meanest Plow-man may see clearly into the darkest Mysteries. But, alas! we are Christians, and yet we expound Revelation by the Principles which Philosophy affords us; and we endeavour to find in it such things as may support our Prejudices, without examining whether the Sacred Writers were Philosophers; or, suppose they were, whether they followed *Cartesius*, *Aristotle*, or *Plato's* Ideas; or, whether they were Mathematicians. Must all our Disputes, even the most material, depend only upon meer Metaphysics, and that by running our selves into Mysteries, we fall into such a Confusion of Words, and incomprehensible Notions, whereby that Divine Light, which ought to enlighten the most simple Men, is altogether darkened? No, the Holy Ghost's Intent was not to make us Philosophers, he always accommodates himself to our most common Ideas, and the Expressions of Scripture, which seem to have occasioned the Notion of a Mystery, are only Figures, and Expressions common either to our Style, or the time wherein it was written. The only sight of its usefulness and scope will convince us of its Simplicity and Clearness.

1. It was given us to excite and preserve among Men the Natural Principles of Morality and Religion, which Nature or the Universal Tradition has ingrafted in their Hearts. And how could it confirm to us the Truth of those Natural Notions, and even strengthen them by a new Light, if the first Duty which it imposes upon us, did consist in calling into Question our clearest Notions, and our most certain Principles? For Example, When I hear Men talk of

a God, or of one sole God, I have a Natural Idea of those two words, *One* and *God*, and this Idea is common both to me and all Men, who are come to the knowledge of one God. Shall we believe that Scripture speaks a new Language, that it may not be understood, when it speaks of one sole God, and that it requires from me a confused and uncertain Faith, which is only grounded upon so subtle and slippery Ideas, as the quickest Imagination cannot retain? The Name of God can be ascribed to none but in a proper or figurative way (for as to the Metaphysical and Mysterious Sense, it is neither the Language of God, nor of Angels, nor of Men, as such, I mean, as they have not corrupted their Mind by an unnatural Study.) In a proper Sense the Supreme Being goes under that Name by reason of its Nature: In a figurative Sense Christ has this Name bestowed upon him by reason of his Power and Authority. Those two Senses are so clear and so often reiterated in Scripture, and at the same time so agreeable with our Notions, that one must have only his Eyes and a New Testament to be convinced thereof.

2. Revelation was given us to abridge our Studies and Enquiries, by making easy to us the knowledge of our Happiness, and the means whereby we may be fitted to attain to it. I confess Philosophers might have clearer Notions about this Point than simple Men, if we must come to it by long Reasonings: But since Revelation made those Truths common to those who cannot reach to an exact Reasoning, the meanest Men have as much knowledge about this matter, as the most learned can have. For Example, One might know by Nature and Reasoning, the Justice, the Goodness, and the Power of God in rewarding just Men: One might also from God's general Promises infer by several Consequences the particular Reward of the Resurrection of the Dead. Thus *Abraham* by Reasoning concluded that God might raise his Son from

from the Dead, whereof yet he had no formal and particular Promise (*Λογισμὸς, ratiocinatus est*, Heb. 11. 19.) Thus also our Saviour argues against the *Sadduceans* about that general Promise, *I am the God of Abraham, &c.* from whence he infers the Resurrection of those Patriarchs. But now adays we have so clear and so express a Revelation about the Truths of our Salvation, that the most simple Men can apprehend them without reasoning, so far are they from standing in need of flying to Philosophical and Speculative Distinctions. In this new Covenant which God has contracted with the House of *Jacob* according to the Promise of *Jeremiah*, no body needs to enquire from his Brother, his Neighbour, &c. after what manner the Lord ought to be known and worshipped; for we are all taught of God, who has put his Word *nigh us*, &c. i. e. it is so agreeable to our Capacities, that to know the only true God, and *Jesus Christ* whom he has sent (*which is our Eternal Life*) we need to consult neither the *School-men*, nor *Dr. Sherlock*, nor *Dr. Wallis's* Notions, nor the Distinction of *Essence* and *Persons*, or of *Self* and *Mutual-Consciousness*, or of the three Capacities with respect to three Dimensions of a *Cube*. We have no more to do, than to open the Gospel, to frame a distinct Faith of one sole God the Father, *Maker of Heaven and Earth*, who sent his Son to us, and of one Lord *Jesus Christ*, whom the Father has highly exalted, by giving him a Name which is above every Name, &c.

God, who will have all Men to be saved, and to come to the knowledge of his Truths, has made his Revelation so intelligible, as to make it plain and easy to all Men, as well to Idiots, as to the most subtle Philosophers. Therefore it is, God never uses any Term to teach us his Mysteries, but what we have a clear and distinct Idea of. All that he requires from us is, that we should spiritualize those Notions, when the Terms made use of by him are taken from Earthly Things; or that we should suit

our Notions to the Nature of the Objects which he speaks of, when the words used by him are borrowed from a kind of things more sublime and excellent. In the first respect he makes use of the Terms, *Water, Bread, Light*, &c. to represent his Doctrine; Terms whereof we have a clear Notion in the sense of *washing*, of *nourishing*, and of *enlightening*, wherein they are used. And that first Notion, though it be gross, yet if it be distinct, is like the Foundation of the other Spiritual Notion, which God lays upon it. In the second respect, the Scripture ascribes the Name of *God* to Kings, Angels, and the *Messias*, calls us the *Sons of God*, says that we are *Partakers of the Divine Nature*, &c. Terms whereof we may have a most clear Idea, in the sense of *Power*, of *Holiness*, and of *Immortality*, wherein they are used; so we fit that Idea, which is borrowed from an Infinite Nature, to the Nature of Finite Objects, whereunto it is applied. As to Metaphysical Terms of *Essence*, *Personality*, and *Consubstantiality*, the Scripture hath not liked to make use of them, because they have not a fixed sense, and are not universally understood. And as we have no Natural Notions of them, they are not able to raise us from our Earthly Conceptions, to a Divine and Spiritual Knowledge, nor to bring us from the Idea of God's Perfections, to the Idea of the Vertues, which he imparts to his most excellent Creatures.

However, Sir, though that Philosophical Gibberish be never so trifling, yet it made long ago the Language of Scripture useless, under pretence of giving a tuller sense of our Mysteries. But if the Lovers of Mysteries pretend, that what they call Faith, ought to destroy Reason, and our Natural Notions: I cannot see why the Persecutors may not pretend, that what they call Zeal, ought to take off Natural Pity? Thus, on one hand, false Zeal; and on the other, Mysterious Absurdities, shall utterly extinguish the Light of the Mind, and the Tender-

ness



ness of Nature; so that at last we may prove to be without Scripture and Conscience, unless God prevents us in his Mercy; and under the Name of Christians, we shall cease to be Men, and be like Beasts

without Understanding and Compassion. *May God Almighty, who is rich in Mercies, preserve unto us his simple Truth, which shall make us free from Error and Sin!*

I am, Sir,

Your most obliged Servant.

*F I N I S.*

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Doctor Wallis's  
LETTER  
Touching the  
DOCTRINE  
OF THE  
Blessed Trinity  
Answer'd by his FRIEND.

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*Honoured SIR,*

**I** Read your Letter touching the Doctrine of the Blessed Trinity, you were pleas'd to send me, with a great deal of Attention and Satisfaction; and thereupon went to visit a Neighbour of mine, one that is reputed a modest

Gentleman, but one that is also reputed an *Unitarian* or *Socinian*. I shew'd him your Letter, and made no question, but it would Convince him, as it had done me, that they who denied the Father, the Son, and the Holy Ghost, Three distinct Persons to be

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each

each of them God in the most perfect Sense of that Term, and yet but One God, were in a very dangerous and palpable Error. But I found my self greatly mistaken; for he presently told me, that you had unfairly represented them, charging them with an Opinion which they abhor, to wit, That how clear soever the Expressions of Scripture be, or can be, to this purpose, they will not believe it, as being inconsistent with Natural Reason. And therefore though they do not think fit to give us a bare-fac'd Rejection of Scripture, yet they do (and must they tell us) put such a forc'd Sense on the words of it (be they never so plain) as to make them signify somewhat else.

He told me he did very much wonder, and was sorry for your sake, that a Man of such Reputation for Learning and Piety, should be guilty of so much uncharitable rancour against a Party of Men, which even some of their Adversaries being Judges, are both Learned and Pious, though Erroneous. If it were not their hearty Zeal for one of the great and clear Attributes of God (the God and Father of our Lord Jesus) his Unity; What (saith he to me, with a most compassionate Concern) should make them expose themselves to all manner of Obloquy, Reproach, and Detestation of almost all that go under the Name of Christians, in these Parts, to the utmost of Injuries and Persecutions, the loss of their Employments, Estates, Liberties, Countries, and some of them of Life it self, by the violent Death of Hereticks? Neither do they this from an Enthusiastic Heat, nor yet upon the account of some indifferent, or next to indifferent things in the Worship and Disci-

pline of the Church; it's no less than the Incommunicable Nature of the only Potentate, King of Kings, and Lord of Lords, that they suffer for; hoping for their Reward through the Faith of those Promises revealed by Christ our Lord, and recorded only in the Holy Scriptures. The Authority whereof none have maintained with stronger Reasonings, nor are more diligent in searching out the true Sense of them, nor are more ready to submit to their Dictates. He said moreover, That it was too common, for even Learned Men to charge the Unitarians, under the Name of Socinians, with such Sayings as their Adversaries charge them with by Consequences, without reading their Books. Nay, it is well known at Oxford, that one in an Act there, disputing for his Degree in Divinity, took a Thesis to maintain, to the very same purpose with that which your Friend avers against the Socinians, but his Learned Opponent having read their Books, did so baffle him, that it appeared the Respondent had not read them; but took his Testimonies from their Adversaries. I would fain think otherwise of Dr. Wallis; but he gives me here too much cause to suspect him; I will appeal to you (saith he) whether he does not.

Then he fetch'd me *Socius de Auctoritate S. Script.* and read in pag. 16. *Quod enim ad Rationes attinet, hæc nimis fallax via est in re quæ ex Divina patefactione pendet, qualis est Christiana Religio.* "For as to Reasons, this is too fallible a way in a Matter which depends on Divine Revelations, such as Christian Religion is. Next he brought *Sollicitudinibus*, another eminent Writer that followed

followed Socinus ; He in his Book *Adv. Miſſi. de SS. Trin.* p. 68. His Adverſary had ſaid, That Holy Scripture only is the moſt perfect Rule of Faith and Life. To which *Selichtingius* answers " That if *de re-bus, clariſſimis verbis in Scriptura conſignatis*, &c. it be touching Points expreſt in Scripture in moſt clear words, ſo that no Man of a ſound Mind can doubt of the Senſe of them, then he grants it ; and that chiefly, becauſe it is moſt certain, " That the Scripture contains nothing that is repugnant to manifeſt Reaſon, " or that implies a real Contradiction : But if it treat of obſcure Matters, every one ſees that it cannot be determin'd without Reaſon, which yet is not to be fetch'd in, as if it could be oppoſed to Scripture, affirming or denying any thing, but only to declare, whether ſuch a thing be contained in Scripture, or not ? If it appear to be contain'd in it, whatſoever Reaſon may ſtill ſay in Contradiction, it muſt of neceſſity be deceived. This, ſays my Gentleman, is a clear Account of the Socinians Judgment in this Point, and is a direct Confutation of what you have read me out of your Doctor's Letter. He added yet another of their great Men, *Smalcius contr. Frant. Diſp.* 4. p. 137. " *Nulla enim eſt Chriſtiana Religionis particula*, &c. There is not the leaſt part of Chriſtian Religion, which doth not accord with Reaſon, and that Opinion, which doth not agree with Reaſon, can have no place in Divinity. As a ſmall Light to a great one, ſo Reaſon is not contrary to Holy Scripture. Let *Frantzjus*, or any body elſe, tell us of any one Sentence of Holy Scripture that is repugnant to

" Reaſon, and then let Reaſon be ſilent in the Church. Religion and Holy Scripture hath many things above Reaſon, and therein it highly commends it ſelf, but nothing which is contrary to Reaſon. Of theſe two laſt Paſſages the learned and candid Dr. *Tenningſon* takes notice (in his Book *The Difference betwixt the Proteſtant and Socinian Methods*) in Abatement of his Charge againſt ſome Socinians for exalting Reaſon too much. Perhaps (ſaith he) your Friend, Dr. Wallis, had read that Book, but took no notice of the Quotations in the Margin. And if he were put to't, to maintain his Charge, viz. That they do (and muſt, they tell us) put ſuch a forced Senſe on the words of it [the Scripture] (be they never ſo plain) as to make them ſignify ſomewhat elſe : I am perſwaded he would acquit himſelf no better than the Candidate in Divinity I told you of.

He was much concerned at the Injuſtice of this Imputation ; and ſaid, He thought there was no ſort of Proteſtants, of different Sentiments from the Publick, that were ſo inhumanly dealt with as the Unitarians ; for they are ſo far from denying there are Three Perſons in One God, and aſſerting only One, in oppoſition to the plaineſt Scriptures, that they are thorowly perſwaded, the whole Scripture, wherever it is plain, is on their ſide. For does not every Text in the whole Bible, that ſpeaks clearly of the moſt High God, ſpeak of him as One ſingle Perſon, except only two or three obſcure Paſſages in *Genesis* ? Neither can we have any Idea or Conception of God, but *Perſon* is included in it, taking Perſon for an intelligent Being ; ſo that all plain and clear Scriptures militate for them ;

and the *Trinitarians*, or those that say there are Three Persons in God, or that *Three Persons are all one God*, as your Doctor says, have no Scriptures left, but those that are obscure. And that they are obscure, appears clearly by this; That there is scarce one Text alledged, by them, which is not otherwise expounded, and in consistency with the Unity of the Person of God by their Writers. You may see a great number of these Texts and Expositions, in a Book entituled, *Scriptura S. Trin. Revelatrix, under the Name of Cingallus*.

Your Doctor (proceeds he) names but two Texts, for he takes his Opinion for granted, as sufficiently proved by others. His first Text is, *1 John 5. 7. There are Three that bear Witness in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One*. One would expect now that the Learned Doctor, naming but two Texts, should cull out those that were strongest for his purpose; and yet this Text is so far from being clear and strong, That, 1. it has not the Authority as other Scriptures have; for it appears not in the most ancient Copies of the *Greek*, nor in the *Syriack*, nor *Arabicke*, nor *Ethiopicke*, nor *Armenian Bibles*, nor in the most eminent *Latin Bibles*. 'Tis not urged by the Fathers in their Disputes about this Question. It's wholly rejected by some, and counted doubtful by almost all Learned Men. You may see (saith he) in Dr. *Burnet*, Bishop of *Salisbury*, his second Letter in his Travels, how variously and uncertainly that Text appears in Ancient Manuscripts. Here my Neighbour crav'd my Pardon, went to his Closet, and presently brought me a *Greek Testament*,

printed at *Strasburg* by *Wolffius Cephalus*, Anno 1524. in the beginning of the Reformation, wherein this Verse is wanting. But, 2ly, allowing it to be Authentick, yet the most Learned, even of the *Trinitarians*, understand it not thus, *These Three are One God*, but *These Three are One in Testimony*, or agree in Testimony. See *Beza*, *Vatablus*, *Calvin*, *Erasmus*, the English *Geneva Notes*. As for his other Text, *Matth. 28. 19. I refer you to The Brief History of the Unitarians, &c. in four Letters*, whereof he gave me a Copy. Only I desire you (says he) to consider how clear a Proof this Text is, which must run thus: *We are Baptized in [or into] the Name of the Father, and of the Son, and of the Holy Ghost; Therefore these Three Persons are One God, and each of them by himself God*. As if the *Israelites*, by being Baptized into *Moses*, and believing in the Lord, and in *Moses* his Servant, (so *Marg. Exod. 14. 31.*) did acknowledg *Moses* to be a Person of the most high God, though he was indeed, in some sense, a God to them; for he was so to *Aaron* their High Priest: for thus it is read in the Margin of the English Bible, printed in 1665. *He shall be to thee a Mouth, and thou shalt be to him a God, Exod. 4. 16.* You may see the *Hebrew* so render'd, *Ier. 31. 33.* and the *Greek*, *Heb. 8. 10.*

I must confess to you, Sir, I could not tell what to oppose to this Argument of his, which shew'd the obscurity of our Texts; and he now made a Pause, and expected my Answer: Wherefore to divert him from taking notice of my Convictions, I asked him if he had any other Argument to prove that Obscurity? He answered,



swered, Yes : And that also is taken ( saith he ) from our Adversaries the *Trinitarians*, I mean, the *Romanists* : For they are told by Mr. *Chillingworth*, (the Glory of English Protestants) and since that by Dr. *Tennison*, in his words, thus : " For Scripture, your Men deny very plainly " and frequently, that this Doctrine of the Trinity, can be proved by it. " See, if you please, this plainly taught, " and urged very earnestly by Cardinal *Hofius de Author. S. Script. l. 3. p. 53.* by *Gordonius Huntlaus contr. Tom. I. Controv. l. de Verbo Dei, c. 19.* by *Gretserus* and *Tannerus* in "*Colloquio Ratiobon*; and also by *Vega*, "*Posselin*, *Wickus*, and others. Now it is to be observed, That these Learned Men, especially *Bellarmine*, and *Wickus* after him, have urged all the Scriptures they could, with their utmost industry, find out in this Cause, and yet, after all, they acknowledg their Insufficiency and Obscurity; whereby they give a clear Testimony to the Doctrine of God's being One Person; which to deny, were even to deny the whole Bible.

But besides the current of all Scriptures on our side, we have many clear Texts that prove the Father only to be God. I'll name but two: Our Lord himself professes in his solemn Prayer to his Father, in the presence of his Disciples, saying, *This is Eternal Life, that they might know thee the only true God, and Jesus Christ whom thou hast sent, John 17. 3.* And the Apostle *St. Paul* says, in opposition to Gods many, and Lords many, *But to us there is but One God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by*

*him, 1 Cor. 8. 6.* Can any words be more exprefs to prove that there is but One true God, and One Person of that One God, to wit, the Father of our Lord Jesus Christ, who is oppos'd to him by his Names, Relations, and Characters? Again, there be a multitude of Texts that deny those things of Christ, which cannot be denied of God; and that affirm such things of him that cannot agree to him, if he were a Person of God. In like manner of the Holy Ghost. Which of both sorts you may find urg'd and defended in the two Books of *John Crellius*, touching One God the Father; and abridg'd in *Wolzenigenius's Præparatio ad utilem Lectionem Lib. N. T. cap. 2, 3, 4, 5.* So also in your *Brief History, &c.* the first Letter.

I then desired to know of the Gentleman, what he could say to the Tradition of the Christian Church; for you say, that *That from the Time of Christ and his Apostles hitherto, as well before as since, the Council of Nice hath ever held the Divinity of these three Persons, and that these Three are but One God.* This also you take for granted. He answered, 1. It is the Catholick Principle of all Protestants, that the Holy Scriptures are a complete Rule of Faith and Manners, and clear and plain in all things necessary. Now since this Doctrine of the Three Persons in One God, is held a Fundamental and Necessary Doctrine, it must consequently be clear and plain to all honest Enquirers, which I clearly see it is not, therefore I can satisfy my self concerning it, without an endless Enquiry into the Fathers and Tradition.

2. I am sure it has not been held in

in the Apostles Time, nor, I believe, in any of the Three first Centuries, nor even in the Three next, without much opposition.

3. I think that *Cucellans* has proved, as well as any thing can be proved out of Ancient Writings, That the Doctrine of the Trinity, about the Time of the Council of *Nice*, was of a special Union of Three Persons in the Deity, and not of a numerical, as it is now taught, and has been taught since the Chimerical Schoolmen were hearkned unto.

4. I wonder how Dr. *Wallis* reckons the Christian Church, since he knows there were divers *Arian* Councils, and one of them, that of *Ariminum*, consisted of 350 Bishops, the most numerous Assembly of Bishops perhaps as ever was; except he accounts *Arians* for *Trinitarians*; which if he do, then he cannot chuse but reckon Mr. *Biddle* for one too; for he Titles his Book, *The Apostolical and True Opinion concerning the Holy Trinity revived and asserted*.

5. According to what I have given my self leave to read in the Controvertists of these Times concerning that Matter, I mean *Cucellans* and *Maresius*, *Sandius*, and *Gardner*, and *Bull*, *Petavius*, *Biddle*, *Estwick*, and *Le Clerk*; I reckon *Cucellans*, *Biddle*, and *Le Clerk* to be the more free and ingenuous Writers, and therefore more likely to give a true Judgment concerning the Matters they enquire of.

But, 6. I conclude my Judgment with that of the great Protestant Champion *Chillingworth*, chap. 6. n. 56.

—“ By the Religion of Protestants, I do not understand the Doctrine of *Luther*, or *Calvin*, or *Melancthon*; nor the Confession of *Augusta* or

*Genova*, nor the Catechism of *Hiddeburgh*, nor the Articles of the Church of *England*, no, nor the Harmony of Protestant Confessions; but that wherein they all agree, and which they all Subscribe with a greater Harmony, as a perfect Rule of their Faith and Actions, that is, the BIBLE, the BIBLE, the BIBLE only is the Religion of Protestants! whatsoever else they believe, besides it, and the plain, irrefragable, indubitable Consequences of it, well may they hold it as a Matter of Opinion, but as Matter of Faith and Religion; neither can they, with coherence to their own Grounds, believe it themselves, nor require the Belief of it of others, without most high and most schismatical Presumption. I (for my part) after a long, and as I verily believe and hope, impartial search of the true Way to Eternal Happiness, do profess plainly, that I cannot find any rest for the sole of my Foot, but upon this Rock only. I see plainly, and with mine own Eyes, that there are Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves; a Consent of Fathers of one Age, against a Consent of Fathers of another Age; the Church of one Age, against the Church of another Age. — “ No Tradition, but only of Scripture, can derive it self from the Fountain — In a word, there is no sufficient certainty but of Scripture only, for any considering Man to build upon. I would not have Dr. *Wallis* think to impose upon us in this Reign of a Protestant King and Queen, the Doctrine of Tradition; he had better have done it in the late King's Time, then it would

would have been acceptable to the Court.

Sir, I hope (proceeded my Neighbour) you are by this time convinced how unjustly and unlike a Scholar the Doctor (pardon, I pray, my Resentment) has drawn so black an Indictment against the *Socinians*, upon false Grounds, taken for granted by him to be true. I am ashamed to read his words: *Nor do the Anti-Trinitarians insist on any other Ground, why they deny it, [the Trinity, or Three Persons of One God] save only, That it seems to them absolutely impossible; and therefore think themselves bound to put another sense on all places of Scripture (how clear soever they be, or can be) which prove or favour it.* It's the contradiction of that Doctrine to a Thousand clear places of Scripture, which they insist upon, as I have shew'd before: But I will pursue it a little further. Will the Doctor deny that the Person of the Father is God? No, his Opinion asserts it. Will he then deny, That he who is God, is not All-sufficient or Almighty? If that One Person be All-sufficient, (and he is not God if he be not) then all other Persons, besides him, must of necessity be superfluous, and the introducing them into the Godhead is plain Polytheism, and a direct Contradiction to the first Commandment of the Decalogue, and to all those Texts that assert God to be One, and consequently to those Scriptures that speak of God as One Person, which are without number. No, they first devis'd an Opinion, which is contrary to the clearest Scriptures, and the most evident Reasons, and then they would per-

swade us it is a Mystery, either which we cannot understand, and therefore must be blind to the Contradictions that are in it; or, if we will not be so satisfied, they call us *Clamorous* and *Importune*, and persecute us with the most odious Imputations they can invent, and then with Fire and Faggot. But that they may seem to give some Answer to those plain Scriptures and Reasons that shine in their Eyes, they soar aloft, quite out of sight, with Metaphysics, or so near out of sight, that we can see nothing but a Cloud. The Notion of One God, and One Person that is that One God, every Man and Woman can understand; that is, they know perfectly that One Person that is God, cannot be Two Persons, each of which is God: and except they had been us'd from their Infancy, to say like Parrots, that Three Persons are One God, and each One of them is that God, they would easily see the Contradictions of it. And indeed the Common People do worship God, far more agreeable to his Will, than the Learned; for these are obliged by the *Athanasian* Creed, in worshipping One God, to mind him as Three Persons, that is, to have in their Mind the Idea of One Almighty and only wise Person, who is One God by himself, and in the same Act to Adore two other Persons, each of which is as much God by himself, as the former. To worship Three that are equal one to another, and at the same time, and in the same Act to worship but One. But the Common People worship One only Almighty and most Merciful Father, through the Son

as Mediator, except they confound them with exprefs Mention of Two other Persons; and then they worship exprefsly Three Gods, as the Learned do always more subtilly. God Almighty, even the Father, knows, he has given us a Commandment, That we should worship him as One, the only Wise, the only Good, the only True, the only Holy, the only Potentate, and none other as God besides him; which Commandment is as easy to be known by all the People that have Reason enough to understand Numbers, the difference between One and more than One, as it is necessary to be observed; but is impossible to be observed, because impossible to be apprehended by the Common People, at least, if the *Athanasian* Doctrine be true Divinity. *Hear, O Israel, the Lord our God is One Lord: And, Thou shalt love the Lord thy God with all Thine Heart, with all thy Soul, and with all thy Might, (Deut. 6. 4, 5.)* But how shall we do to love each of Three Persons that are equal, with all our Hearts? All the poor Labourers, with their Wives, in the Country, and all the Tankard-bearers of *London*, must go to School to Dr. *Wallis*, and he will teach them Metaphysicks and Mathematicks, and read a Lecture to them upon the Three Dimensions, *Long, Broad, and Tall, of One Cube*: They must love God the Father, who is the Length of the Cube, with all their Hearts, and then God the Son, who is the Breadth, with all their Hearts too, and God the Holy Ghost in the same manner too.

And if we measure this Cube with the Infallible Rule of Scripture, we find that this Long Cube

[the Father] sent this Broad Cube [the Son] on a Message, as far as from Heaven to Earth, [*John 6. 38.*] and anon after sent this tall or deep Cube [the Holy Ghost] after him, [*Matth. 3. 16.*] in the mean time he abode in Heaven himself. Moreover, this broad Cube [the Son] is not commensurable with this long Cube the Father, neither Northward nor Southward, in Knowledge (*Mark 13. 32.*) or Power, (*John 14. 28.*) In like manner this tall Cube [the Holy Ghost] receives of this long and broad Cube to make him taller and deeper, *John 16. 14.*

I fancy the poor People would apprehend it better by such a Resemblance as this: Suppose one Woman (*Mary*) to be married to Three Men at once, *Peter, James, and John*; *I, Mary, take thee Peter, James, and John to be my wedded Husband, &c.* Here are indeed Three Persons, but only One Husband; the Husbandhood is but One, though the Persons are Three, each of which is Husband to *Mary*, and *Mary* is obliged, by the Contract of Marriage, to pay Conjugal Affection and Duty to each of them. Methinks this is a more familiar parallel than that of a Cube. I do the rather make use of this Similitude, because the Learned and Famous Dr. *Sherlock*, in his Vindication of the Doctrine of the Blessed Trinity, tells us, "We must allow the Divine Persons to be real substantial Beings, *Pag. 47.* And in *Pag. 67.* he saith, "The Father—feels himself to be the Father, and "not the Son, nor the Holy Ghost: "The Son in like manner feels "himself to be the Son, and not "the Father nor Holy Ghost; and

"so

" to the Holy Ghost—As *James* feels himself to be *James*, and not *Peter* nor *John*, which proves them " to be distinct Persons. Thus Dr. *Wallis* may see that his Notions concerning the Trinity are old fashion'd, Dr. *Sherlock's* are of the new Mode. But if he desires to have his Resemblances further displayed, I am told he may find them sufficiently expos'd in a Book, written in *French*, titled *Le Nouveau Visonaire* against M. *Jurieu*.

Here I did confess indeed that Dr. *Sherlock's* Explanation of the Distinction of Persons was far more clear and full than yours: But I had thought the Orthodox would not have granted so much, and so it seems did you too. By this time we came near the end of your Letter; in which, he said, there were still the same Calumnies over and over. Only he took notice of one Text of Scripture you insert, which you had not before, namely *John* 1. 1, 14. *The Word was God*, and, *The Word was made Flesh*. This (saith he) I confess were to the purpose; if by the term *The Word* could be meant nothing else but a Pre-existing Person, and by the term *God* nothing but God Almighty the Creator of Heaven and Earth, and if taking those terms in those Senses did not make St. *John* write Nonsense; and if by *Flesh* could be meant nothing but a Man, how excellent soever, and not a Mortal Man, subject to Infirmities: But all these things are otherwise.

For, 1. The Ancient Orthodox Sense, at the Council of *Nice*, and afterwards for some Centuries, was this: In the beginning of the World, or before all Worlds, the Son of God did exist, and that Son was with God his Father, and that Son was *very God of very God*, not numerically, but speci-

fically, as *Peter* and *Paul* are of the same Substance. Now this Opinion was rejected by the Schoolmen, as introducing two Gods. And the Modern Orthodox understand it thus: " In the beginning before all Worlds, or " from Eternity, the Son a distinct " Person did exist, and that Son was " with God his Father, and the Son " was that God with whom he was. But if they be tied to take the terms in the sense of their Opinion, they must expound thus: " The Son *was* " with God, that is, with the Father, " himself and the Holy Ghost; and " the Son was the Father, Son, and " Holy Ghost. Or, according to Dr. *Wallis*, the Breadth of the Cube, was with the Length, Breadth and Depth of the same Cube, and the Breadth was the Cube. And for the fourteenth Verse, they say not, the Word or Son was made *Flesh*, but, God the Son by the Holy Ghost coming upon the blessed Virgin, and the Power of the most High overshadowing her, was united to a Human Body and Soul. The *Arian* Sense you may see in a late Treatise, entituled, *A Vindication of the Unitarians*, That God first made a Super-Angelical Being, call'd the Son, and through that Son, and by the Holy Ghost, fram'd this World, and Man within it; This Being was with *God*, and was an Angelical *God*; and this Son, call'd *The Word*, became Incarnate. The *Socinian* Sense was thus: In the beginning of the Gospel (*Mark* 1. 1.) was Jesus called the Word, because he was the prime and chief Expounder and Minister of the Gospel; and this Word was with *God*, ascended into Heaven, (*John* 3. 13.) and descended thence, and being anointed with the Holy Ghost and Power, being thus sanctified, and sent into the World, was far more



deservedly called the Son of God, and God, then those among the Jews to whom the Word of God came, who yet were called Gods, (*John* 10. 35, 36.) or than that Angel who appeared to *Manoah*, (*Judg.* 13. 22.) And the Evangelist having said in *Vers.* 12. that this true Light, as well as Word, or Light-Bringer, gave Power to those that believed in him to be the Sons of God, he says in *Vers.* 14. that He, the Word, was himself, as well as they, a Mortal and Frail Man.

The Sense of *Paul* Bishop of *Antioch* *An.* 262. (as I have read somewhere in *Melancthon*) and the Sense of some in our Days was, That this term *Beginning*, must be taken for the beginning of the World; and the term *The Word*, being the Subject of the History in the very Front of it, must be taken properly, and by way of eminence, for the Gospel Word. But a Word, according to *Aristotle*, being twofold, Internal in the Mind, and External in the Speech, the Word here spoken of, must mean the Internal Word of God by way of excellence, that is, the Gospel Decree, as it is taken also in *Titus* 1. 3. where the Apostle *Paul*, having mentioned the Truth which is after Godliness, in hope of Eternal Life, goes on and says, *which God, that cannot lye, promised* [decreed to promise, or in purpose promised] *before the World began*: hath in due time manifested his Word [*ἡ λόγος αὐτοῦ*,] through preaching. This Word was with or in God, not yet manifested: and the Word was God; here *God* being the Predicate, must have such a Sense as can agree to the Subject Word, either most Divine, as *Spirit* for *Spiritual*, *John* 6. 63. and the very term *God*, *Gal.* 1. 10. for the Doctrine of the Gospel, and in the 18th Verse of this

Chapter, *John* 1. in the same Sense; or as *Grotius* would have it, for the Word of God: but the former Sense seems far better: All things were made by it, to wit, as a Rule or chief Design. According to this Exposition, the Word must not be taken for a Person in the first five Verses, nor till the Evangelist had said in the sixth and seventh Verses, That the Baptist being a Man sent of God, was not the Light which was in the Word mention'd, that is, was not the Bringer or Preacher of the Light; for that must be the Sense, when a Man is said to be, or not to be the Light. But that which is denied of *John*, is affirmed of another, to whom he bare Witness, and that was Jesus, as appears afterwards. He was the true Light, that is, Light-Bringer, which coming into the World, enlighteneth every Man. And now having laid a sufficient Ground for taking the *Light*, in an improper Sense, for Light-Bringer, his meaning cannot easily be mistaken, when in the fourteenth Verse, he calls the same Man *The Word*, that is, the personal Word, or Great Gospel-Propheet, and says, That *The Word* was, was made, or was born *Flesh*; that is, a Frail and Mortal Man, (not barely a Man) for so the Word *Flesh* does always signify when it's applied to Man; and Christ is now a Man, but not *Flesh*. *The Word was made Flesh*, does not imply that this great Word, Propheet, or Messenger of that Word, did exist before he was born, no more than that Phrase in *1 Cor.* 15. 45. *The first Man Adam was made a living Soul*, proves or implies that *Adam* did pre-exist before he was made a living Soul.

Here,

Here, Sir, I interposed, and told my Gentleman, That this Exposition seem'd very uncouth and strange; I had never heard of it before, and therefore it was not easy for me to apprehend it, much more to receive it. He readily consented to what I said; and added, That it's a thing which makes Unitarian Interpretations seem forc'd and unnatural, namely, because we have imbib'd from our Youth, and even from our Catechisms, contrary Expositions: But if they were both propos'd to one that had never heard of either of 'em before, he was perswaded the Trinitarian Expositions would seem far more harsh and forc'd, nay, contradictory and absurd. For, to instance in this very Text of *John*, what un-prejudiced Man could ever imagine that this Text should be the Ground of the Doctrine of Two Persons in God, when nothing is more clear in Scripture and Reason, than the Unity of God, which necessarily implies the Unity of his Person. I have been the larger in setting out this Exposition (saith he) because I knew it would be difficult for you to apprehend it.

There is yet another Exposition of this Scripture, which is derived from the Great *Grotius*, and may be found in the *Brief History of the Unitarians*, which I spoke of. But I think I have said enough to convince any Man that is not extremely prejudic'd, that this is an obscure Scripture: For as every one of these Senses finds some specious Grounds in the Text, so never a one of them can clearly answer all the Objections that are levied against them, and that of the *Unitarians* least of all: Therefore your Doctor writes, either unlike

a Divine, or like a Censorious, I will not say Malicious Person; when he says, If God say, *The Word was God*, and *The Word was made Flesh*; shall we say, not so, only because we cannot tell How? As if these Sayings were so clear, that they admitted no Sense but his, which understands by *The Word* an Eternally pre-existing Person, whereas the term *Ho Logos* in Greek, which we translate *The Word*, Speech, or Saying, is found (I suppose) forty times in the New Testament taken impersonally for the Gospel, or some Speech: It's Three and twenty times so used in this One Evangelist of *St. John*, and for the most part oppos'd to the Person of Christ; and on the other hand, there is not one Text, except this in *1 John* 1. 14. where it can reasonably signify a Person, except we reckon that in *1 John* 5. 7. for one, which I have shew'd to be uncertain, and not to have the Authority of other Sacred Scripture. As for that in *Rev.* 19. 13. — *his Name is called, The Word of God*, that is, not the same with *The Word* simply; and though it denote a Person, yet it's one whose Vesture was dyed in Blood, which shews him to be a *Man*, a glorious Captain. Let all rational Men judge, Whether it's more reasonable to take a term in such Sense, as it's almost always to be found in in the same Divine Author, than in the Sense of *Philo* a Jew, or *Plato* a Heathen. So that the *Unitarians* have far the most reason to cry out of forc'd Interpretations, whereby to deprive God of an incommunicable Attribute, even his Unity: And they defend these Interpretations with such Distinctions, as are either not intelligible, or which infer absurd Consequences:

quences: Such are the Distinctions between the Essence and the Divine Persons; of the threefold manner of Existence of God; of Circumcession, or the mutual Penetration or mutual Inexistence of the Divine Persons among themselves; of God taken personally and essentially in Scripture; of the Name *Father* sometimes signifying the Father alone, sometimes the Father, Son, and Holy Ghost; of the Eternal Generation, or God's Eternal begetting a Son equal to himself, and yet not another God; of the Divine Operations within and without the Essence, whence it is that the Internal are attributed to the Persons distinctly, the External to them all Three, though One only be named; of the Incarnation, or God the Son not being made a Man, but joyning himself to a Man in an Hypostatical Union; hence of two Natures in One Person, of the Communication of Properties, whereby that which is spoken of Christ's Divine Nature, is understood to agree to him according to his Humane Nature, and *vice versa*: and many more confounding Distinctions they use, without which the Holy Scriptures cannot be understood in the Sense of *Trinitarians*: but I am weary with reciting them. Here he broke off, and I rose to take my leave of him. I told him, as the truth is, That I had long taken the Doctrine of the Trinity for granted, and began but now to inquire into it, therefore could not readily reply to those things he had urged, who, I perceived, was well vers'd in the Point; but I would fur-

ther consider it. He thank'd me much for my Friendly Visit and Patience in hearing him, and hop'd to see me again shortly upon this Occasion.

Now, Sir, give me leave to tell you, that though I was much satisfied with your Letter, taking it for granted you had given a true Representation of the *Socinians*, yet finding by this Discourse, it is far otherwise with them, that they have as high a Veneration for the Holy Scripture as we, that they use their Reason no more than reasonable Men ought to do, *viz.* for the finding out the true Sense of Scripture; that they reject the Doctrine of the Trinity, not only because it's contrary to Reason, but more especially because it's contrary to most plain and clear Scriptures, as they conceive; that they have no need of those nice Distinctions that we are forc'd to make use of; that the Texts you alledge against them as most clear, are notwithstanding very doubtful and obscure. For these Reasons, and others of this Kind, I am more dissatisfied in this Matter than I was at first, because I perceive by your Letter, that nothing convincing can be urged against them, even by them that are most Learned, such as you are. If you can and will please to take upon you the trouble of another Letter, to answer these my Scruples and Doubts, you will add thereby much more strength to the many Obligations wherein you have already bound,

S I R,

*Your much obliged—*

Postscript.

# Postscript.

S I R,

I Had no sooner finish'd my Letter, but you were pleased to send me another, which is an Answer to a Letter you received from an unknown Gentleman, proposing some Objections against your former Letter. My Gentleman hearing of it, came to give me a Visit, and when he had read this your second Letter, he made his Exceptions to two or three Passages in it.

1. You say, *By Personality, I mean that Distinction (whatever it be) whereby the Three are distinguished; but what that is, I do not pretend to determine. And if I should guess, for it will be but guessing, &c.*

Now (saith he) our Saviour in the Holy Scripture tells us plainly, *This is Life Eternal, that they might know thee (Father) the only true God, and Jesus Christ whom thou hast sent, John 17. 3.* Do not these Names and Characters distinguish the one from the other? Does any thing distinguish Two Persons more fully, than that the one is Father to the other, and the other his Son? The one prayeth, the other is prayed unto. The one is not only God, but the only true God; the other is he whom the Father, the only

true God hath sent: and he that is sent by him is Jesus, the Name of that Man who was the Son of the Virgin Mary; and the Name *Christ* signifies, that he was anointed with the Holy Ghost and Power, for the performance of that Office of saving Men from their Sins, whereunto he was sent by the only true God his Father. I challenge the Learned Doctor, and the Learnedest Doctor at *Oxford*, (if there be any more Learned than he) to shew me a clearer or plainer Distinction between God and *Moses*.

So that Dr. Wallis's not pretending to determine the Distinction between God the Sender, and Jesus Christ the Sent, but calling that Determination *Guessing*, is in effect to deny the Authority of Christ's Words, and to call his clear and full determination of that which we are to know for obtaining the Eternal Life, *Guessing*.

In his next Paragraph, speaking of the same Matter, he Compliments some Body, *craving leave to be ignorant of what the Scripture doth not tell him.* Now if I did not consider the vast power Prejudice and long Prepossession have over Mens Minds, I should determine the Doctor to be wilfully blind: But it's plain, he bears false Witness against our Lord, and the Holy Scrip-

Scripture, whilst he says the Scripture doth not tell him, what it plainly tells him and every Woman that can but read it.

The following Paragraph is *Of the damnatory SENTENCES in the Athanasian Creed, which you say, you to be annexed only to the Generals, which the Author thought necessary, as the Trinity and Incarnation of Christ.* To which he excepted thus: This Creed being made (as it seems to the Learned) many hundreds of Years after the Apostles Creed, which contains all General Articles of the Christian Faith, and two or three hundred Years after the Nicene Creed, which explains the Doctrine of the Trinity and the Incarnation more particularly, the Author of it was very impertinent, if he did not design all his Explications to be believed upon pain of Damnation. But if that Argument were wanting, who can read the *Athanasian Creed*, and find *Damnation* in the beginning, middle, and conclusion, and can then have the face

to deny, that the not believing of every Clause is damnable? I am sorry to find so much Daubing in Dr. Wallis.

Then we came to your further explaining the parallel of the Cube; where you say, it may be said of it, that, *This long Thing is a Cube, and so, This which is broad, or this which is high is a Cube.* But then (saith he) he that says, *This long Thing is a Cube*, doth in so saying, say, *This long Thing is broad and high*: consequently in Parallel each Person is Three Persons.

This is all he took notice of at that time, for he was in haste. And I having considered what he had said before, and finding so much Reason and Suitableness to Scripture in it, could not tell how to defend these Passages, and therefore remit them to you, hoping you will honour with a Return,

S I R,

Your —

Whether



*Whether Trinity or Unity more dangerous ?*

**T**HE Trinitarians and Unitarians agree that there is but one God most High : they both agree that the God and Father of our Lord Jesus Christ is that God most High. They differ in this, that Jesus before he was a Man and from Eternity, and also the Holy Ghost, as distinct Persons from God the Father, were and are each of them as perfectly God most High as the Father ; so that each of them is Almighty, Eternal, All-knowing, only Wise, only Good, Infinite, &c. equal to the Father. The Trinitarians assert these things, the Unitarians deny them.

The Question hereupon is, Which of these Parties are in the most dangerous Error, supposing them to be in Error, now the one, now the other ?

If the Trinitarians err, they worship two Persons in God equal to one that is undoubtedly God, that is, they worship three Almighty and only Wise Persons, which are not distinguishable from three most High Gods.

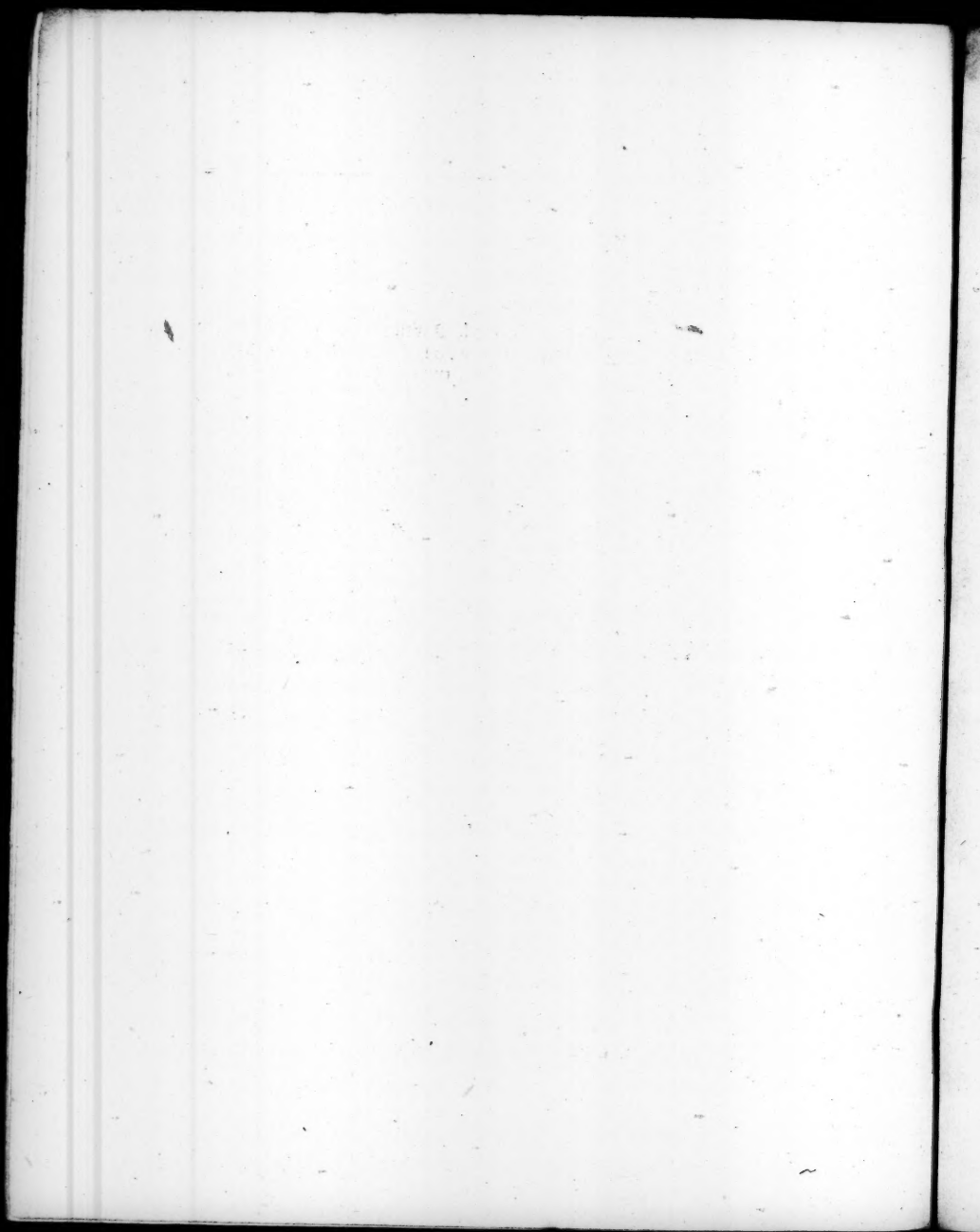
If the Unitarians err, they avoid that Error of worshipping three Persons which they cannot distinguish from three Gods ; but their Error lies in holding so strictly to the Oneness of

God, as well in Person as Essence, that they do not acknowledge, besides that One, two more Persons to be equally God, as well as that One, whom both Parties agree to be so : that is, they err in not acknowledging two unnecessary Persons in God, but holding that the God and Father of Christ is God alone, only necessary and all-sufficient.

If the Trinitarians err, they err against the common Reason of Mankind, and most plain and express Scriptures, which assert that God is One, or that there is but one Supreme God, and always speak of him as one only Person. If the Unitarians err, they err against the doubtful Sense of some obscure Texts, which more fairly admit of another Interpretation consistent with the Unity of the Person of God.

In short, the Question is, Whether the Term *God* includes only one Person, or three Persons ? one Almighty Person, or three distinct Almighty Persons ? And whether the former or the latter is the more dangerous Error, which soever is found an Error ?

*F I N I S .*



OBSERVATIONS  
ON THE  
Four Letters  
OF  
Dr. John Wallis,  
Concerning the  
TRINITY  
AND THE  
Creed of Athanasius.



L O N D O N :

Printed in the Year, M.DC.XCI.



## O B S E R V A T I O N S

O N T H E

## Four Letters

O F

Dr. J O H N W A L L I S, &amp;c.

SIR, I thank you for Dr. W's Third Letter (or rather Book) which you brought to my House. You not finding me at home, prevented our discoursing together of it: therefore I have

given you here, my thoughts of his performance therein. And because in this, he has reviewed and explained his former Letters; I also will again consider them.

*The Design of Dr. Wallis his Letters, consider'd.*

HE tells us (at pag. 10. and 18. of his first Letter, and at pag. 38. of the third Letter) what is the design of these Letters; to prove, says he, that 'What are in one regard Three, may in another regard be but One: and if I have sufficiently evinced this, I have done what I undertook. And in so doing, have removed the great Objection, which the Socinians would cast in our way; and because of which, they think them-

selves obliged to shuffle off other Arguments. To prove his Proposition, He alleges in his first Letter; that the three Dimensions (Length, Breadth and Height) of a Cubical Body, are but one Cube. He adds there; to Be, to Know, and to Do, are distinct from each other: yet 'tis one and the same Soul, which Is, and Knows, and Does. Further; Understanding, Will, and Memory, are all in the same Soul. And *Unum, verum,*



*bonum* are but the same *Ens*. To enlighten the dull *Socinians* by familiar and easy Examples, he minds them (at *pag.* 42. of the Third Letter) that, Three Groats make but One Shilling, Three Nobles but one Pound. He dilates upon these Instances; especially that noble one of the Cube (of which he has, he saith at *pag.* 18. of the Fourth Letter, considered *above Forty Years*) in several Pages: and he is so serious and earnest, that I verily think, the Doctor is sincere and honest; and doth indeed imagine, that this is the point in question; 'Whether what are in one regard Three, may not in another regard be but One?

Therefore, Sir, I pray tell him from me; that the *Socinians* will grant him, what he imagines is the thing in Question, and much more to it. They will not put Dr. *Wallis*, upon proving that, what in one regard are an Hundred, a Thousand, or even an Infinite Number, may in another regard be but One. An Hundred Souldiers make but one Company, a Thousand but one Regiment, an Infinite Number of Moments make but one Eternity. Tell him, the Question is, Whether (as St. Paul expressly teaches, *Gal.* 3. 20.) *God is One?* or (as Holy Mother Church, and *Alma mater Academia*) *God is Three?* Whether there are or can be Three Infinite, Almighty and All-wise Persons; or only One such Person or Being? Which the *Socinians*, guided by natural and common Notions, think to be as much as, Whether there are Three Gods, or but One God? They affirm the latter, the *Trinitarians* the former.

But you will say; the reason why the *Socinians* deny that God can be Three, or that there are Three Infinite Persons or Intelligent Beings, is, *because God being but One, cannot be Three*: and here comes in the Doctor's Solution, *What are in one regard Three, may in another regard be but One*. And this he proves by Instances, as, that in a Cube there are three Dimensions, and yet but one Cube; and several such like.

I answer; The Doctor first raises (in the Name of the *Socinians*) an impertinent Ob-

jection; and then solves it by Instances. The *Socinians* do not deny, that the One true God is Three Persons, *because what is in one regard but One, cannot in another be Three*; of which no Man ever was so foolish as to doubt; but for the Reasons mentioned in the First Letter of the *Brief History* of the *Unitarians*. If the Doctor would have proved a particular Proposition, in favour of the Trinity; this was the Proposition to have been proved, 'What are in one regard Three, may in another regard be so One; that all of them (*together*) are but One, and yet each of them (*singly and by Himself*) is that One. For so they say of the (pretended) Trinity. The Three Persons (say they) *together* are the one true God: yet each of them, *singly* and by himself, is the one true God. Each of them is so perfectly God, and that one true God; that he hath the whole Divine Nature and Essence, is an Infinite Almighty and All-wise Person. This is that monstrous Paradox and Contradiction, that the Doctor should have proved; and which he and his Parry charge upon the Word of God it self. This is that, which, because all other Arguments failed them, in their Disputations with the *Photinians* and *Arians*; they at last effectually proved, by the Imperial Edicts, by Confiscations and Banishments, by seizing and burning all Books written against it or them, by Capital Punishment, and when the Papacy (of which this is the chief Article) prevailed, by Fire and Faggot.

Let us now (briefly) consider the Doctor's notable Instances. Three Groats are but one Shilling, saith the Doctor: Very well; but each Groat, *singly* and by it self, is not a Shilling. Three Nobles are but one Pound: but each Noble, *singly* and by it self, is but the third Part of a Pound. To be, to know, and to do, are in the Soul; so are Understanding, Will, and Memory; as also *Verum, Bonum, Unum*: but no one of them, *singly*, is the Soul, or a Soul. Long, broad, and high, are Dimensions in a Cube: But *long*, *singly* and by it self, is not a Cube, but only a Line; *long* and

and broad are not a Cube, but only a Superficies; long, broad, and high together are the Cube. But 'tis far otherways in the (pretended) Trinity. There Father, Son and Spirit together, are the One true God; as long, broad, and high, are the Cube: and yet each of those Persons, singly, and by himself, is (saith their Creed) *Perfect God*, has the whole Divine Nature, or whole Nature and Perfections of God; though (in the alledged parallel) neither long, broad, nor high, is the Cube, has the whole Cubical Nature, or whole Nature and Perfections of a Cube. Therefore say I, this instance of a Cube and its three Dimensions, does not quadrate to the (imagined) Trinity, or help us to conceive its Possibility or Consistency.

But saith the Doctor (at pag. 9. of the second Letter,) 'Tho we cannot say (in the Abstract) that Length is a Cube, and so of the rest; yet (in the Concrete) we may say, this long thing (or this which is long) is a Cube. Just so, we do not say (in the Abstract) Paternity is God; but (in the Concrete) the Father is God; and so of the other Persons. The Personality is not said to be God; but the Person is. Which fully answers the Exception.

So it is; when they find themselves distressed, by a clear either Argument or Answer, they fly to Metaphysics, and Terms of the canting Schools. Then come in *Abstract, Concrete, Paternity, Personality*, and an Infinity of other barbarous and insignificant Words: only to hide clear Truth from Persons, who can be shifted off with obscure and senseless Words; Words which denote nothing that is really existent in Nature, but only the Chimera's of the Metaphysician. Show me that Trinitarian, who dares dispute this Question (about the Trinity) in plain English, by any sort of Arguments; whether Arguments from Scripture, from Reason, or from Authority of first and pure Antiquity. No, no; They never durst attempt this, nor ever will: for they know the Cause

is lost, if the People be permitted to understand it, and the Reasons for and against it. But the comfort is; Those who are at all capable of judging these *Gotthis* and *Vandalic* Terms, are much more capable of discerning, when they are detected and confuted. Therefore to this *Flourish* of the Doctor, I reply.

'Tis somewhat surprizing, that a Mathematician should not be more considerate; in giving an Instance belonging to his Profession. He tells us, we may say in the Concrete, *This long Thing is a Cube*. I deny it. This long Thing is only a Line; this long and broad Thing, is only a Superficies, or one side of a Cube; 'tis only this long, broad, and high Thing, that is a Cube. But if the Doctor meant, 'This long Thing, which is also broad and high, is a Cube; and were it not broad and high, it were not a Cube, but a Line, or one side of a Cube: then this is no Parallel to the matter in hand, the Trinity. For then this Proposition, *This long Thing is a Cube*, is but the same with this, *This long, broad, and high Thing, is a Cube*: which will not at all help the Doctor. Long, broad, and high of the Cube, answer, to Father, Son, and Spirit of the Godhead or God; and the Cube it-self answers to God or the Godhead: so far we are well. But now say I; tho we may say, *This long thing is a Cube*, meaning this thereby; 'This long Thing, which is also broad and high, is a Cube; and were it not broad and high, it were not a Cube: yet we cannot say, *the Father is God*, and mean thereby, 'The Father, who is also the Son, and Holy Spirit, is God; and were He not withal the Son, and Holy Spirit, He were not God. So we must speak, to make out the Parallel: but so to speak, All know, is Heresy; for the Father is not the Son and Spirit, nor are they the Father. Therefore the Concrete way of speaking, will no more favour the Doctor's Parallel, than the Abstract. And he ought to have seen this; when he was advised of it, in a private Letter by W. L. without publish-

publishing to the World, that even upon second Thoughts he understood not, a *Thing* *self-evident*.

But supposing now, That the Doctor's Instances did enable us, to conceive this particular Difficulty, in the Doctrine of the Trinity : does he not know, that there are many more ; of which himself will not pretend, that his Instances or Solutions are at all applicable to them ? I say this ; because his Letters bear this *haughty* Title, *The Doctrine of the Blessed Trinity, and the Athanasian Creed, Explained*. Do these Explications reach the tenth Part of the Contradictions, charged on the Doctrines of the Incarnation and Trinity, and on the Athanasian Creed ? What are the Dimensions of a Cube, or the Parts of a Shilling or of a Pound, to the chief Absurdities in those Doctrines and that Creed ? I will mention but some of them. They tell us of, a Son receiving of his Father, being Life and Godhead ; and yet as old as his Father. And these two, Father and Son, loving one another ; *their Mutual Love is a Third Person* and Spirit, equal to themselves. This Spirit, though but an effect, is as early as its Causes ; and *the same with them*. They tell us of an Infinite Person, who is, *whole and all, united* ; without Lessening or Contraction of himself, to a Finite Man. They tell us of a *Perfect God* and a *Perfect Man*, who are not Two, but One Person ; though God (they say) is Three Persons ; and every Man (all know) is One Person, because a reasonable Soul, and an humane Body are a Person. They tell us one while, that two Intelligent Natures are but One Person : another while, on the contrary ; Three Persons are but one *Numerical* Nature. They tell us, each Person has the whole Divine Nature, and cannot be separated from it ; They tell us farther, All the Divine Persons are inseparably in the Divine Nature : from whence we have this first Corollary, that each Person is the other Two Persons ; and then this (contrary to what the Doctor holds, at *pag. 33.* of the third Letter) that when the second Person was

Incarnate, so also must the First and Third. They tell us of a Son *begotten* in the most perfect Manner from all Eternity ; yet is *still in begetting* (for the action of Generation in God, say they, never ceases, because that would suppose some Change in God) and ever shall be so : and the like of the Spirit. They tell us, their Tri-Unity is but One, as it is *but One God* ; and is Three, as it is Three *such* Persons, that each of them is (singly and by himself) a God, that is, 'tis Three in this regard, that 'tis *Three Gods* : so that at length their *Tri-unity* is (what Dr. Wallis all along abhors, as both false and impossible) *Three, in the same regard that it is but One*. For the regard is *God*, in both Propositions : in the first it is *One God*, in the other (though not in the bare Sound, yet in the Signification of the words) it is *Three Gods*. To add now no more ; whoever does not believe all these (and many the like) Inconsistencies ; and that, whether he can or no ; shall be damned. They lay the greatest stress upon this Last ; because without this, few would mind the other. And this is the reason, they have so constantly and absolutely refused to part with the Damnable Clauses in the Athanasian Creed : to part with them, is to give away all the other Articles.

Of these, or any of these, I think Dr. Wallis will not say, that his little Congruities, or rather *Umbrages*, are Explications or Solutions. He has offer'd, but at very few of them : However, I will consider even the little he has said.

At *pag. 34.* of the third Letter he says ; ' Let one face of a Cube, suppose *the Base*, admit a foil or dark Colour ; while the rest of the Cube is Transparent : — this may someway represent Christ's *Humiliation* ; who being *equal with God*, yet took on him *the form of a Servant*. But can the Doctor tell me, how I may shut up the Base of an Infinite Cube, which Base (himself supposes) is Infinite ; in a *Nut-shell* ? For his Creed tells me, a Thing much more marvellous ; that an Infinite Person is whole and

and all, united to a Finite Man ; and that without lessening or contraction of the Infinite Spirit or Person.

In the same page of the same Letter, he says ; ' God's Justice and Mercy are *disguishable*, tho' in God they are *not divided* : accordingly some Things are effects of his Justice ; others of his Mercy : So the Power and Will of God, are both Individual from himself : but when we say God is *Omnipotent*, we do not say he is *Omnivolent*. — If therefore we allow as great a Distinction between the Persons, as between the Attributes (as certainly it is not less, but somewhat more) there will be no Incongruity, in ascribing the Incarnation to one of the Persons, and not to the rest. He argues here, as if the Incarnation were an Action : now allowing him that gross Mistake, I say ; if this be any Explanation of the proposed Difficulty, he must allow that one Attribute may be Incarnate and not another. I ask the Doctor therefore ; Can the Justice of God be Incarnate, and not his Mercy : or his Power, and not his Will ? But I must tell him farther ; there is a *closer Connexion* between the Persons, than the Attributes : The first are (according to him and his Party) *in one another* ; the other not so.

Again, at *pag. 13.* of the first Letter, he argues thus ; ' If in this supposed Cube, we suppose (in order, not in time) its first Dimension, that of length, as A B : and to this length be given an equal breadth (which is the true Generation of a Square) as C D : and to this Basis of length and breadth be given (as a farther Procession from both) an equal height E F : and all this eternally. Here is a fair resemblance of the Father, as the Fountain or Original ; of the Son, as generated from him from all Eternity ; and of the Holy Ghost, as eternally proceeding from both. *And all this, without any Inconsistence.* But not without some Non-sense. He supposes the length

of this Cube to be the first Dimension, *in Order, not in Time.* 'Tis Non-sense to say, Length is first of the Dimensions, not in Time but in Order. For Priority of Order, must be either the Priority of Time, or of Dignity. Priority of Time, the Doctor himself disclaims ; because it would destroy his Parallel : Priority of Dignity cannot be pretended between Dimensions ; which himself too supposes to be *equally Infinite*. Thus the Foundation of his Parallel is absurd and false. But I will not stand upon it. I ask him, whether length did of it-self beget breadth, communicating to it its whole Nature ? did length and breadth of themselves, without some external Agent, generate height, and communicate their Nature to it ? If not, this is no Illustration, how the Father did himself eternally beget the Son, and the Father and Son generate the Spirit. He cautions me, that I would not *ludere cum Sacris* : He sees, I will not ; how great occasion soever be given.

The Thing which in my opinion, and I believe in the Judgment of most Readers, deserves best to be considered ; is at *p. 26.* of the third Letter. ' *Solomon*, as wise as he was, — doth yet acknowledg himself to be at a loss ; when he would search out the bottom of Natural Things : and shall we then say, of the Deep Things of God ; It is impossible, because we cannot find it out ? I answer, the Deep Things of God (in the Text quoted by the Doctor) are those hidden and secret Things, which God hath prepared for them that love him ; see the alledged Text, 1 Cor. 2. 10, 11. These Contradictions to Reason and Scripture, are not the Deep Things of God ; but rather the Depths of Satan, (Rev. 2. 24.) by which he seeks to lead us into Polytheism and Idolatry.

But hitherto of the Doctor's *Design*, or Scope in these Letters ; and of the Instances and Similitudes, by which he would confirm it.

*Of his Somewhats and Persons.*

ONE would expect, that since they say, the Trinity is the Doctrine of the Catholick or Universal Church, and necessary to be believ'd in order to Salvation; that at least they knew and were agreed, what this Trinity is, or what is thereby meant; else we are required to believe *no Body knows what*, in order to Salvation. But so it is; there is *as much Confusion*, in declaring what this *Catholic necessary Doctrine* is, as there was at the building of *Babel*, where no one understood another. As many Writers, so many Explications of the Trinity; neither does this happen only among the vulgar of their Learned Men; but among their Learned of the first Class and Magnitude. When any of them dares demand it; I will give an ample Account, of the Diversity and Divisions among their chief Doctors: such Diversity, that they have nothing left in which they agree, but only *the word Trinity*; but sure the Word, without the Notion, is not Necessary to Salvation, because 'tis *confessedly Unscriptural*.

Let us consider an Instance of this, which has lately hapned. First comes forth Dr. *Sherlock*, the Churches well-known Champion against all *Her Foes*; that is, against all those who believe the Holy Scriptures *without reserve*, and believe the Church only so far, as they can see and judg that she agrees with Scripture and Reason, a Fault *not to be purged with Sacrifice nor Offering, for ever*: this famous Combatant tells us; 'The Trinity is Three Infinite Beings, Minds or Spirits, each of which is *singly* and by-himself a God; yet they are all but One God, because Mutually Conscious; that is, because they perfectly and intimately know one anothers Thoughts and Actions. He is so

sure, this is the very Doctrine of the Trinity; that to say the contrary, is (he saith) *both Heresy and Non-sense*. This was spoken like a Vindicator: for all that, not two Persons of forty in his own Party do believe him. They plainly see, that if one Infinite and absolutely Perfect Being, Mind or Spirit, be one absolutely Perfect God, as all both Philosophers and Divines confess he is; then of necessity, Three such Beings are Three Gods: and Mutual Consciousness may make them a Cabal or Council of Gods; but never numerically One God. The Learned of his own Party know, that this Opinion of Dr. *Sherlock*, is the Errour or Heresy of *Abbat Joachim*, condemned in the fourth General Council of *Lateran*, Anno 1215.

The next is Dr. *Wallis*, who has been studying this Point, *above Forty, and towards Fifty Years*; as himself saith, *Letter 4. pag. 18*. After so long Consideration, He is not pleased with former Explications; but advances one that is equally *New and Cautious*. 'The blessed Trinity is (saith he, *Letter 2. pag. 3.*) *three Somewhats*; and these three Somewhats we commonly call *Persons*: but the true Notion and true Name of that Distinction, is unknown to us. He again owns this to be the true Sense of his first Letter, at *pag. 8*. of the Second; and often in his following Letters. We may call this Explication, Dr. W's *Three New Nothings*: for three Somewhats, that have neither true Notion nor true Name, are to Us and to Him also, but so many Nothings; or rather *Somewhats less than Nothings*, for Nothing has at least a Name.

It is plain, Dr. *Wallis* spake after this manner, only to avoid the Inexplicable Difficulties and Exceptions, to which (he saw) former Explications of the Word *Trinity*, were liable. And if he had gone no farther in his



his Attempts, upon this Subject; the *clamorous Socinians* (as he calls them) would not have charged his Doctrine, with *Impossibility or Inconsistency*. But in his Third Letter he has so described these *Somewhats*, or *Persons without Notion or Name*; as to involve himself in Labyrinths, out of which all the Metaphysicks of which he is Master, will never lead him.

He saith, *Lett. 3. pag. 39.* ' These Somewhats, till my Answerer can furnish us with a better Name, we are content to call *Persons*; which is the Scripture Word at *Heb. 1. 3.* But I deny, that *Persons* is used of God, either in that Text, or elsewhere in Holy Scripture. The Scripture-Word every where is *Person*. In the Text by him alledged, the Son is said to be the Image of *God's Person*; therefore God is but One Person: and therefore these (pretended) *Somewhats* must not be called *Persons*; because this is not only, not the Scripture-Word, as the Doctor unwarily said, but is contrary to Scripture.

He saith, in the Letter and Page last quoted, ' The Word *Persons* (when applied to God) is but Metaphorical; not signifying just the same, as when applied to Men. And again at *Lett. 3. pag. 31.* ' We mean thereby, no more but somewhat analogous to *Persons*. He repeats both these, very often in his Letters. Now this is to say, that what we call Persons in God, are not indeed Persons, not truly or properly Persons; but somewhat there is in God, we know not what, which in some regard answers to Persons. It had been tolerable, tho not intelligible; if the Doctor had here held his Hand: but in his Explication of the *Athanasian Creed*, where it was necessary to be somewhat Orthodox, he is in a contrary Story. For he says (*Lett. 3. pag. 12.*) *The Three (ὁι τρεῖς) are (οἱ αὐτοὶ τρεῖς αὐτοὶ) truly Persons, or properly Persons.* And at *pag. 66.* of the same Letter, he approves of that as the better Reading, and clearer Sense.

What a Task has he imposed upon us? We must believe a *Trinity of Somewhats*. For Peace sake, we are content to be Fools,

and believe we know not what. But will this do? No: you must believe these *Somewhats* are *Persons*. But the Scripture is against it. No, no; for this Distinction of Persons, has neither true Notion, nor true Name. Upon this condition, we are contented: for if the Distinction has neither true Name, nor true Notion; we may affix a Notion and a Name by way of Explication, which may agree to the Descriptions of God in Scripture, especially with that in the First Commandment. Is all done now? There is one thing behind; but 'tis only this; ' You must believe the *Somewhats* to be but Metaphorical Persons, somewhat Analogous or like to Persons, not truly and properly Persons; and also, that they are truly Persons and properly Persons. The Doctor will not deny this is worse than Egyptian Slavery, of making Brick without Straw; for that was only hard, not impossible. And I cannot think the Doctor is so rigid, but that upon this Remonstrance to him, he will discharge us of believing his Explications, which he must needs own to be contradictory, and therefore impossible to be believed.

It is evident to me, that Dr. Wallis has thought but very slightly (tho, it seems, very long) of the Trinity. For afterwards, he retracts this last, that the *Somewhats* are truly and properly Persons; and explains them to be Three such Persons, as the *Sabellians* anciently, and now the *Socinians*, never opposed, but are ready to admit. *Letter 3. pag. 4.* He says; ' Henry, William, Nassau, is but one Man, and one Husband. James, Duke, Marquess, and Earl of Ormond, is not three Men, or three Chancellors. By these Comparisons, the three Persons are but three Names or Titles of God, as the *Sabellians* held; and being rightly explained, the *Socinians* do not deny. But he goes on. ' Truly says, *Sustinemus tres personas; i. e. I being but one Man, do sustain three Persons: that of my Self, that of my Adversary, and that of a Judge.* He did not become three Men, by sustaining three Persons.—If among us, one Man may sustain three Persons, with-

our being three Men : why should it be thought incredible, that the three Divine Persons may be one God, as well as *those three other Persons* be but one Man? Again at pag. 62. of the same Letter ; ' The same Man may be said to sustain divers Persons, and these Persons to be the same Man, that is, the same Man as sustaining divers Capacities : as was said but now of Tully, *Tres personas unus sustineo*. And then it will be no more harsh, to say the Three Persons (Father, Son, and Holy Ghost) are but one God ; than to say, God the Creator, God the Redeemer, and God the Sanctifier, are ( *He should have said*, is ) but one God. — It is much the same thing, whether of these two Forms we use. — A King and an Husband (tho they imply very different Notions, different Capacities, different Relations, or different Personalities) yet may both concur in the same Man. So also a King and a Father, a King and a Brother. Again, *Lett. 4. pag. 25.* ' We say ; God the Creator, God the Redeemer, and God the Sanctifier (or in other Words, the Father, Son, and Holy Ghost) are this one God. At pag. 33. of the same Letter, he maketh a different Person to be only a different Consideration or Respect ; and in the next Page, not a Thing, but only a Mode. Now how can he, who believes such a Trinity of Somewhats or Persons, as this is, write against

the Socinians ? They believe this Trinity, as much as Dr. Wallis. They allow, there are in God three Somewhats and Persons ; meaning thereby, as Dr. Wallis explains them, three Names or Titles, three Capacities or Respects, three Relations, three Considerations, three Notions, three Modes. They believe, there are in God these three Modes, Notions, Considerations, Capacities, Names or Titles ; God the Creator, God the Redeemer, God the Sanctifier.

If this be Dr. Wallis his Abiding Sentiment, concerning the Trinity ; then if it be below his Character and Dignity, to permit himself to be called a Sabellian, or a Socinian ; the Socinians and Sabellians, in honour of him, are content to be called Wallisians. And if you ask a Sabellian, How God the Creator, the Redeemer, and the Sanctifier, may be called God the Father, Son and Holy Spirit ? He will answer ; Almighty God as Creator is called the Father, or God the Father, because by Creation he is Father of all things : as the Redeemer, he is called the Son, or God the Son, because he redeemed us by his Son the Lord Christ : as the Sanctifier, he is called God the Holy Spirit, because he sanctifies us by his *Assatus* or Inspiration. The Socinians do think this is an harsh way of speaking, yet for Peace sake they would admit this Explication.

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### *The Doctor's Explication of the Athanasian Creed, consider'd.*

IT was with great expectation, that I began to read Dr. Wallis his third Letter ; because it bears this ambitious Front, *An Explication and Vindication of the Athanasian Creed*. I supposed, He would attempt to assail all the Difficulties and Contradictions, objected to it ; at least, those in the Brief Notes on that Creed. But he meant no more by this Title, but this ; *An Explication of the Damnable Clauses, in the Athanasian Creed*. This was

to me a wonderful Disappointment. However, I will be content to consider, what Dr. Wallis thought worthy to offer. He saith *Lett. 3. pag. 4.* ' *Whoever will be saved ; before all things, it is necessary, that he hold the Catholick Faith*. Where, saith the Doctor, before all things, is as much as *Imprimis* ; importing, that it is mainly necessary, or is a principal Requisite. Was there ever a greater force put upon words ? ' *Tis before all things*

things necessary, saith the Creed; that is, saith the Gloss, *'Tis a principal Requisite.* I always thought, there had been an immense difference, between *Necessary* and *Requisite*: and that abundance of Things had been *mainly* or principally *requisite*, which yet were not indispensably or *before* all Things necessary. But which of these *Athanasius* meant, the next Clause puts out of question.

Which Faith, saith the Creed, *except every one do keep whole and undefiled, without doubt he shall perish everlastingly.* The Grammatical and obvious Sense of these words, is this; That Man or Woman shall perish everlastingly, who doth not believe and profess this (following) Faith, which is indeed the Catholic or Universal Faith; without taking ought from it, or adding ought to it. No, says Dr. Wallis; the Greek word is not *ἅλω totam* or *whole*, but *σῶω salvam* *sanam*, *sound* or *safe*. And says he, farther; As a Man may be said to be *sound* and *safe*, notwithstanding a Wart or Wen; or even a Wound or a Maim; so long as the Vitals are not endangered: So the Catholic Faith is *sound* and *safe*, so long as there is nothing destructive of the main Substantials or Fundamentals. This is a marvellous reasoning, and such as the Doctor will very hardly persuade any to believe it. Is a Man *safe* and *sound*, when his Legs and Arms are shot off; so long as the Vitals are not endangered, but intire and safe? God deliver me, and Dr. Wallis too, from such Soundness and Safeness. And if the Catholic Faith is *sound* too, as he says, so long as the Substantials and Fundamentals remain; it will follow, that the Faith of the Church of Rome is *sound*. For all Protestants, but the *Sacraments*, grant; that Church retains all the Substantials and Fundamentals: yet her Faith, they confess, is unsound; because of the erroneous Additions to the Substantials and Fundamentals. The Doctor therefore shall do well, to think again of this part of his Explication. But whereas he would confirm these Perversions, of the true intention of the damning Clauses in this Creed, by

criticizing on the word *σῶω*; I must plainly tell him, he is grossly out in his Criticism. 'Tis not, says he, *ἅλω totam* or *whole*, but *σῶω, salvam, sanam, sound* or *safe*. Is not *σῶω* indeed the same with *ἅλω*? If he pleases to consult his Lexicons, he will find that *σῶω* is rendered *integram, perfectam, whole* or *perfect*: so that the sense of this Article, is, That Faith must be kept *perfect, whole* or *entire*; nothing must be added to it, nothing taken from it.

Let. 3. pag. 8. And the Catholic Faith is this; that is, this is one main Part of the Catholic Faith. I confess, at this rate of expounding, a very tolerable Sense may be made of this Creed, and of the *Alcorno*. If before all Things, necessary is only, *mainly requisite*: if *whole* and *undefiled* may be true of a Faith, which is neither whole nor undefiled; but found only in Fundamentals: if the Catholic Faith is only part of the Catholic Faith: what Creed or Book may not be expounded to a sound Sense?

Let. 3. pag. 11. The Holy Ghost is of the Father and of the Son; neither Made, nor Begotten, but Proceeding. Here is no Anathematizing of the Greek Church. 'Tis said indeed, he doth proceed, and so say they: but not that he doth proceed from the Father and the Son. And it is said he is of the Father and of the Son: but whether by Procession from both; or, if so, whether in the same manner, is not said, but warily avoided. — And those who are better acquainted with the Doctrine and Languages of the present Greek Churches, than most of us are, do assure us, that the Differences between them and us, are rather in some Forms of Expressions, than in the Thing it self. To this I answer: The Doctor had as much reason to deny, that in this Article the Spirit is said to proceed from the Father, as from the Son. For the word *Proceeding* is so placed, both in the Greek and English as to refer to both, or to neither. Besides, *Proceeding* is (he knows) the very Characteristic of the Spirit; so that if he is of or from the Fa-

ther and the Son (which, the Doctor will not deny, is expressly affirmed in this Article) it must be by proceeding from them: which since the Greeks deny, 'tis manifest their Doctrine is here condemned. What he adds of the present Greek Churches is not true: 'tis certain they hold, that their Doctrine is condemned in this Article; and therefore in return to Athanasius his Complement, that they shall perish everlastingly, they pleasantly answer, *He was drunk when he made this Creed.*

The Athanasian Creed has this Conclusion; *This is the Catholic Faith, which except a Man keep faithfully, he cannot be saved.* How can Dr. Wallis elude these plain words; which are not annexed to any Generals, as he (though untruly) says of the other Damnable Clauses, but are as it were the Label and Seal, affixed to the whole Creed at the end or bottom of it? But what cannot a Wit, and a Learned Man do; at least, what will he not attempt? He gives us a large Interpretation of this Clause, at pag. 19. of his third Letter: but the sum of it is this: *This is the Catholic Faith, i. e. this is part of that Faith, which all Christians do and ought to believe. Which Faith except a Man keep faithfully, he cannot be saved, i. e. which Faith except a Man truly believe it, as to the Substantials of it, though possibly he may be ignorant of many particulars thereof, he cannot be saved: Which is, as if*

the Doctor had said: 'Whereas the Athanasian Creed concludes, with these formidable and seemingly plain words; *This (before related) is the Catholic Faith, which except a Man keep faithfully, he cannot be saved: Athanasius meant nothing less, than to damn all those, who do not intirely believe his Creed. No, no, that good Man intended only this. This Catholic Faith is part of the Catholic Faith; and if you would be saved, you must believe this part of the Catholic Faith, in part, in the Substantials of it. Which Substantials, as I said before, are only these two Generals; that there is a Trinity in Unity, or three Somewhats in one God; and that Christ was Incarnate.* This last may most easily be received by all Parties; for all Souls are Incarnate; and Partakers of Flesh and Blood, by Incarnation or Incorporation. I leave it with the Reader to judge, whether the Doctor has interpreted, or eluded this Creed.

I believe, Dr. Wallis had a charitable Intention, in the pains he has taken, to find out a favourable Sense of the words of this Creed. But on the other hand, it looks not well, that he should put as great a force on the words of Socinus, to make him speak impiously and heretically, as he has on the words of Athanasius, to make him speak Orthodoxly or Charitably. This is the next thing I will consider in his Letters.

### *The Opinions charged on Socinus, and the Socinians.*

IN his first, third and fourth Letters, He has charged the Socinians with Opinions; which not only subvert the Authority and Belief of Holy Scripture, but indanger all Religion and Piety towards God. Lett. 4. pag. 3. He saith that, *He taketh his whole charge against the Socinians, as granted.* He adds, at pag. 5. of the same Letter, that, 'There is reason to suspect, that the Socinians have some other odd Tenents; which

they think fit rather to conceal than to deny. What those odd Tenents are, he tells us, at Lett. 1. pag. 16. that, 'There is neither Angel nor Spirit; that, the Holy Scriptures are not the Word of God, nor yet the Doctrines therein contained. He there gives his reason, why he suspects, and would have others suspect them of these horrid.

rid Opinions. ' Because they spare not to let us know, that were this Doctrine of the Trinity delivered in Scripture, in words as express as could be, they would not believe it. There can be nothing more false, or disingenuous, than this Charge. I will examine it, Part by Part; and the (perverted) Quotations, by which he would prove it to the Unlearned Reader.

Lett. 1. pag. 5. ' They (*the Socinians*) tell us; How clear soever the Expressions of Scripture be, or can be, to this purpose, (i.e. to prove the Doctrine of the Trinity) they will not believe it; because inconsistent with natural Reason. The Doctor very often in these Letters, makes it a great and inexcusable Crime in the *Socinians*, that because the Trinity is inconsistent with Natural Reason, therefore they will not believe it, even though it were expressed in Scripture. But what if the *Trinitarians* themselves are of this opinion; that, what is inconsistent with Natural Reason, or with our common and congenit Notions, is not to be believed, though the words of Scripture be never so express? Dr. *Sherlock* sure is (*now*) no *Socinian*, but a *Trinitarian*; yet at pag. 151. of his late Answer to the *Brief History*, and *Brief Notes*, he puts in his own Name this Question, and answer to it. ' Suppose, that the natural Construction of the words (*of Scripture*) import such a sense, as is contrary to some evident Principle of Reason? Then I won't believe it. How, not believe Scripture? No, no, I will believe no pretended Revelation, which contradicts the plain Dictates of Reason. The Professors of *Franker*, who are not *Socinians*, (as the Doctor mistakes, Lett. 3. pag. 38.) but *Trinitarians* of the most rigid Sect; for they are *Calvinists* of the cut and die of the Dort Synod; and otherways could not be in the Pension of the States of the United Provinces: those Professors, I say, by confession of Dr. *Wallis*, published a Thesis to this effect: ' If Reason dictates to us any thing otherwise, than the Scripture does; 'tis an error to say, in such case, we are rather

to believe the Scripture. 'Tis no new thing, that Writers who undertake to discuss Questions which they do not thoroughly understand, should frequently and very grossly contradict themselves. Dr. *Wallis* himself is in this very oversight. While he is warmly charging the *Socinians*, with Sadducism and Impiety, for affirming (as he untruly says) that, they would not believe what is contained in Scripture, if contrary to Reason: while I say he is charging the *Socinians* with this Doctrine, as an impious and unchristian Opinion; he himself not only believes, but professes it. Lett. 1. pag. 8. ' In this case (*the Question of the Trinity*) the Revelation seems so clear (to those who believe the Scripture) that we have no reason to doubt of it; unless the thing be found really impossible, and inconsistent with Reason. What is this but to say; Though Revelation be most clear, yet if the thing be impossible, and inconsistent with Reason, we have reason enough to doubt of it? Would Dr. *Wallis* now be content, that his Reader should infer from hence, that he is a *Sadducee*, believing neither Angel nor Spirit; or an *Atheist*, or at least a *Deist*, not believing the Scripture, or that the Doctrines thereof are the Word of God; as he, most rashly, and most uncharitably, has intimated concerning the *Socinians*?

In my former Answer to him, I opposed to this charge of the Doctor, the clear words of *Socinus*, of *Selichtingius*, and of *Smalcius*. The first of these says; ' The way of Reason is too fallible, in a Matter depending on Divine Revelation; such as the Christian Religion is. The second says; ' If any thing appear to be contained in Scripture; whatever Reason may say in contradiction to it, Reason must of necessity be deceived. The third says; ' Religion and Holy Scripture have many things above Reason, and therein they highly commend themselves; but nothing which is contrary to Reason. As a small Light to a great one, so Reason is not contrary to Scripture. Let *Franksius* tell us of any one Sentence



' tence of Scripture, which is contrary to  
' Reason; and then let Reason be silent in the  
' Church. Socinus de Author S. Scrip. p. 16.  
*Selichingius* adv. Meissn. de ss. Trin. p. 68.  
*Smscius* contr. *Frantz.* disp. 4. p. 137.

To these Citations Dr. Wallis answers;  
' He tells me of some Socinians, who have  
' to much respect for the Scriptures as to  
' say, Scripture contains nothing repugnant  
' to Reason, and what doth not agree with  
' Reason, hath no place in Divinity. Since  
the Doctor is not pleased to observe what  
my Quotations prove; I must desire our  
Reader to observe, and to judge between us.  
I think they clear the Socinians of the scandalous  
Imputation, which the Doctor seeks to  
fasten on them.

*Lett. 3. pag. 45.* ' As to the suspicion I had  
' of some of their Sentiments: Socinus (*E-*  
' pist. 5. ad *Volkst.*) doth absolutely deny,  
' that the Soul after Death doth subsist. But  
let us hear the words of Socinus, not as  
they are doct by this Author, but as they  
are in that Epistle. *Satis apparet me sentire,*  
*non ITA vivere post hominis ipsius mortem, ani-*  
*mam ejus; ut PER SE pramiorum penarumque*  
*capax existat; cum in ipso primo homine, totius*  
*Immortalitatis rationem, uni Gratia Dei tribu-*  
*am, i. e.* ' I hold, that a Man's Soul after  
' his Death doth not so live, as that by it  
' self, or of its own Nature, 'tis capable of  
' Reward or Punishment. In the very first  
' Man, I attribute his Immortality to the  
' alone Grace of God. In a word, the O-  
pinion of Socinus was this, That there is no  
Natural Immortality in Man, but he hath it by  
the Grace and Gift of God.

*Lett. 3. pag. 46.* ' Socinus in his Tract  
' de Eccl. says thus; I am not to regard  
' what other Men teach or think, or have  
' before now taught or thought; whosoever  
' or how many soever they be, or have been.  
' And if, saith Dr. Wallis, Whosoever are not  
' here to be extended to the Sacred Wri-  
' ters; he tells us of them elsewhere. It  
appears, that the Doctor would have it  
thought, that these Words are meant of the  
Writers of Holy Scripture, as well as others;

at least, that 'tis doubtful whether they were  
not so intended. Therefore here again we must  
hear Socinus himself. *Cumque res Divinas,*  
*Humana ipsa per se ratio assequi nequeat; ad*  
*Divinam patefactionem confugiendum est. Nec*  
*attendendum quid Homines, praesertim quos nec*  
*vite Innocentia, nec Divinum aliquod certum Te-*  
*stimonium commendat, doctant sentiant; vel*  
*ante hic docuerint aut fecerint; quicumque illi*  
*tandem aut quotcumque sint, aut fuerint. i. e.*  
' Since Human Reason cannot of it self attain  
' the knowledge of things Divine, we must  
' have recourse to Divine Revelation; and not  
' mind what Men (especially who are re-  
' commended to us, neither by their own  
' Probity, nor by the Witness of God) teach  
' or think; or have taught or thought;  
' whosoever, or how many soever they be, or  
' have been. I know not what could be said  
more truly, or more like a Protestant.

*Dr. W. Lett. 3. pag. 47.* ' As for me (saith  
' Socinus, de *Servat.* pag. 3. c. 6.) tho it were  
' found written in the Sacred Monuments,  
' not once, but many times; I would not for  
' all that believe it so to be. And a little  
' before, having first told us that the thing  
' was impossible; He adds: When it doth  
' plainly appear (or when he thinks so, what-  
' ever all the World think beside) that the  
' thing cannot be, tho the Divine Oracles do  
' seem expressly to attest it, it must not be ad-  
' mitted; and therefore the Sacred Words  
' are, even by unusual Tropes, to be interpreted  
' to another Sense than what they speak.  
To this I say, either Socinus was a gross Here-  
tick, or an Apostate from Christianity; or  
those who have furnished Dr. Wallis with these  
Quotations are as gross Falsifiers: for I can-  
not suspect, that Dr. Wallis himself would  
forge such Calumnies to blacken another Man,  
especially a Noble Person, long since dead,  
and who never did him any Injury. The ve-  
ry words of Socinus are these. *Nomnulla in*  
*ipso (nempe Christo) reperta sunt quae ejusmo-*  
*di satisfactionem penitus excludunt. Quare ne-*  
*quo satis mirari, quid eis in mentem venerit, qui*  
*nobis primi istam Satisfactionem fabricarunt.*  
*Cum ea quae fieri non posse aperte constat, Divinis*  
*etiam*

etiam oraculis ea facta fuisse in speciem diserte attestantibus, nequaquam admittantur; (& idcirco sacra verba in alium sensum quam ipsa sonant, etiam per inusitatos tropos explicantur;) ne dum tunc pro compertis & plane veris affirmantur, atque aliis obtrudantur, cum ne verbum quidem in universis sacris literis de ipsis extet. Nam si vel unus saltem locus inveniretur, in quo Satisfactionis, pro peccatis nostris Deo per Christum exhibitæ mentio fieret; excusandi fortasse viderentur. Ego quidem etiam si, non semel sed, sæpe ID in sacris monumentis scriptum extaret; non idcirco tamen ita rem prorsus se habere crederem, ut vos opinamini. In English, thus; 'There are some things in our Lord Christ, which plainly exclude such a Satisfaction. Wherefore I cannot sufficiently wonder, what was in their Minds, who first devised that Satisfaction. Those things, of which 'tis manifest that they cannot be, are not admitted (he means, by Interpreters and Commentators) though the Scriptures do as it were seem to affirm them expressly; (and therefore the sacred Words are, even by unusual Tropes, interpreted to another sense than what they sound;) much less are they affirmed for apparent and plain Truths, or forced upon others, when there is not a word about them in the whole Scripture. For if even but one Text were found, in which there were mention of Satisfaction, made to God for our Sins by the Lord Christ; they might perhaps be excused. For my part, though II (he means this word Satisfaction) were extant in Scripture, not only once, but many times; I would not for all that, believe the Thing to be altogether so as ye hold it. These last words are left out in the Doctor's Latin Quotation, and in his Translation; and what Socinus plainly intended of the custom and manner of Interpreters or Commentators, that the Doctor represents as Socinus his private Sentiment, and the rule of interpreting by him only used and advised. But any one who understands Latin, and reads Socinus his own words at length, which I have before repeated, will see, Socinus meant only thus much: 'This

word Satisfaction is no where extant in Holy Scripture; and if it were, yet we need not therefore believe the vulgar Doctrine about the Satisfaction; both because there are in the Lord Christ himself several things which exclude such a Satisfaction; and because all Interpreters have recourse to (even unusual) Tropes, when the Scriptures seem to affirm things which would be manifestly false, if we interpreted them by the near sound of the Words. I suppose Socinus might have in his Thoughts, that Rock was Christ, 1 Cor. 10. 4. I am the living Bread which came down from Heaven, if any Man eat of this Bread he shall live for ever; or such like Texts: in which it cannot be denied, that the Tropes are harsh and unusual in the Western Languages, though they were not so in the Eastern.

Let. 3. pag. 4. 'They are Socinus his own words (Epist. ad Balcerovic. Jan. 30. 1581.) The contrary Opinion (with Augustin's leave, and others of his mind) seems to me so absurd and pernicious; that we must rather put a Force, how great soever, upon Paul's words, than admit it. At Let. 4. pag. 2. and often elsewhere, the Doctor repeats these words as if they were spoken of the Doctrine of the Trinity. But the thing is not so. The Question touched in that Letter, is whether the Context of Rom. 7. 14. &c. I am Carnal, sold under Sin, &c. is to be understood of Paul himself, and every other regenerate Person, or not? Socinus denies, they are spoken of Paul, or other regenerate Person, and adds that a Force (how great soever) is rather to be used to the words, than to admit such a pernicious Opinion; that is, than admit that St. Paul or a regenerate Man is Carnal, sold under Sin, &c. These words are indeed hyperbolical; but considering the occasion, capable of (and intended in) an honest sense; as any candid Man will acknowledge.

Let. 3. pag. 44. He saith; 'Sandius, that great Friend of the Socinians, and Promoter of their Cause, published a Thesis against the Divinity of the Holy Ghost, and

' was

was so answered by *Wittichius*, that a Friend of *Sandius* (and his Partner in maintaining that Thesis) did after the Death of *Sandius* publish to the World, that *Sandius* himself was satisfied, and changed his Opinion. This Matter is both unskillfully and unfairly related. First, *Sandius* was no *Socinian*, but an *Arian*; and not only often wrote against the *Socinians*, but endeavours in that very Thesis (mentioned by the Doctor) to confute the Opinion of the *Socinians* about the Holy Ghost. Secondly, As *Sandius* denied the Divinity and believed the Personality of the Holy Spirit; so it came into his Mind, that perhaps by the Holy Spirit is meant the whole kind of Holy Angels or Spirits; as by the Devil and Satan, is often meant the whole Race of wicked, apostate or fallen Spirits. This Opinion he calls a Paradox, *Problema*, *Paradoxum*, and propounds it to be disputed by Learned Men; himself alledging the Arguments for it in the aforementioned Thesis. *Wittichius* so replied, that (as *Sandius* his Associate reports) *Sandius* was satisfied, not of the Divinity of the Holy Spirit, but that the Spirit is One Person, (as the *Arians* always held) not more Persons or Spirits.

I said in my former Letter, that a Respondent for his Degree at *Oxford*, put for one of his Questions, such a Thesis against the *Socinians*, as Dr. *Wallis* objects to them, viz. That they preferred Reason above Scripture; and that his Learned Antagonist (tho neither then, nor since a *Socinian*) made it appear that the Respondent had not read the Books of the *Socinians*, but accused them by hearsay. I added, That if Dr. *Wallis* were urged to defend his Charge against the *Socinians*; I doubted, he could acquit himself no better than that Candidate for his Degree did. The Doctor has increased my Suspicion by his third and fourth Letters; for I cannot believe of him, that he would knowingly and deliberately pervert the Words of Authors, long since dead, and who never did him wrong by Word or Deed. Therefore I suppose his Quotations were borrowed from S. *Maregius* (or perhaps from S. *Lub-*

*bertus*) who cared not what he said of any Adversary, especially of a Remonstrant or a *Socinian*. But were this whole Accusation of *Socinus* as true as 'tis notoriously false; the Unitarians (though they are by others called *Socinians*) do not think themselves concerned in it: for they do not profess to follow *Socinus*, but the Scripture. If *Socinus* has at any time spoken erroneously, or unadvisedly, or hyperbolically; 'tis not *Socinus* who is their Master, but Christ. As great *Chillingworth* somewhere says, the Bible, the Bible, the Bible, is our both Rule, and Guide: not *Calvin*, nor *Luther*, nor *Socinus*, but the Bible.

I am come now within sight of my Conclusion; it only remains, that I answer briefly to some exceptionable Passages, and incompetent Answers, to what I had objected in my first Letter. I may be very brief, because the Doctor, as is the custom of eloquent Men and Orators, has said but a little in a great deal.

First; Whereas he has up and down in these Letters, objected several Texts against the *Socinian* Heresy of but One God; and in defence of the Catholic and Orthodox Doctrine of Three Gods: as to those Texts which he has only cited, without enlarging or criticizing upon them, I refer my self to the Explications in the *Brief History of the Socinians*, and to the Defence of that History. He saith (Lett. 3. pag. 42.) that Dr. *Sherlock* has confuted that History. I observe, that the Orthodox Writers cry up one anothers Books, as clear Victories; though those Books are as contrary to one another as they are to the *Socinians*; and if any one of them has confuted the *Socinians*, he has at the same time confuted all his own Party, and even Holy-mother Church her self. If Dr. *Sherlock* has confuted the *Brief History*, he must needs too have confuted Dr. *Wallis* his four Sabellian Letters. If he has proved, that there are Three Infinite Intelligent Beings, Minds, and Spirits, then he has confuted those that say, the Trinity is Three Somewhats, without true Name, or true Notion; Three Capa-

Capacities or Respects, Three Names or Titles of God, Three Modes or Relations to his Creatures, namely Creator, Redeemer, and Sanctifier. And if Dr. Wallis has proved this last in his celebrated Letter, he has without doubt confuted Dr. Sherlock; who asserts Three Infinite Spirits and Beings; who are one God, only as they are Mutually Conscious, or know and feel one anothers Minds and Actions. And both of them have confuted Mother Church, who hath in several General Councils Anathematized the Doctrine of Sabellius, whom Dr. Wallis follows; and the Heresy of Philoponus and Abbat Joachim, who are followed by Dr. Sherlock. That a Sabellian should tell a *Tritheist*, he has confuted the *Socinians*, is such a Complement, that if the *Vindicator* doth not take it for a Jeer, he is (without doubt) so much a Gentleman, as by way of requital to publish to the World in his Next, that Dr. Wallis has eternally and irrefragably confuted the Neighbour, and the Neighbour's Friend.

In the mean time, I cannot but wonder, that the Orthodox Writers being so badly agreed, what their Trinity is, that they have nothing left in common among them but only the word *Trinity*: I wonder, (I say) that they should so earnestly contend for a Word, which themselves confess, is neither found in Scripture, nor was known to first and pure Antiquity. The two great Reformers, *Luther* and *Calvin*, were not so much taken with this Word, as we are now adays. *M. Luther* (*Posit. major. Dominic.*) says; 'The word *Trinity* sounds odly, and is an humane Invention. It were better to call Almighty God, God, than *Trinity*. *J. Calvin* (*Admon. 1. ad Polonos*) says; 'I like not this Prayer, O Holy Blessed and Glorious *Trinity*. 'It favours of Barbarity; — the word *Trinity* is barbarous, insipid, profane, an humane Invention, grounded on no Testimony of God's Word, the Popish God, unknown to the Prophets and Apostles.

I observed in my former Letter, that our Saviour says, *John 17. 1, 3. Father, — this is Life eternal, that they know Thee (the only*

*true God)* and *Jesus Christ whom thou hast sent. Or, Jesus Christ thy Messenger. I alledged this Text to prove, that only the Father is the true God. The Doctor (at Lett. 3. pag. 51.) gives three Answers. And of these, the first and third are contrary to and destructive of one another; if the first is true, the third must be false; if the third be true, the first is false. For the first supposes, that by *Father* here is meant only the Person of the Father, or the first Person in the Trinity; the other supposes, that by *Father* is meant *God* in the most large sense; so as to comprize the Father, Son, and Holy Spirit. I will examine the three Answers severally.*

1. He saith; 'I should have considered, 'that it is not said, *Thee only*, to be the true God; but *Thee*, the only true God. The restrictive *Only* is not annexed to *Thee*, but to *God*. His meaning in plainer terms is this; I should have noted the vast difference between these two Forms, *Thee only, the true God*; and, *Thee, the only true God*. If the objected Text had been in the first of these Forms, the *Socinians* had undoubtedly gained their Point; but the latter (which is the Form in the alledged Text) does them no service. This may be called a Fineness, a Subtlety, a Querk; not an Accurate Reasoning, or a real and true Distinction. For, first; There is no difference in the Signification of these Propositions: *Thee only, the true God*; and, *Thee, the only true God*: the last is as exclusive of all other Persons besides the Father, as the first. As there is no difference between saying, *Thee only, Leopold, the true Emperour of Germany*: and saying, *Thee, Leopold, the only true Emperour of Germany*. Secondly, If there were indeed a difference between these two Forms, yet the latter is as hurtful to the *Trinitarians* as the former. They will not have it to be here said, *the Father only is the true God*; no, no, that destroys the Trinity: but, *the Father is the only true God*. I say now, if this last does not destroy the Trinity, it certainly confounds the Persons, which in their Creed is no less Heresy than the other.

ther. For seeing in the Trinitarian Hypothesis, God or the One true God is Father, Son, and Holy Spirit ; these words, *Three Father, the only true God*, must be to say, *Three Father, the Father, Son, and Holy Spirit*. But this is Heresy, it confounds the Persons ; it makes the Father, to be Father, Son, and Holy Spirit. Thus the Doctor's first Answer has two Faults ; 'tis founded not on a real, but chimerical and imaginary Distinction ; and it implies Heresy.

2. He answers ; ' The words may be thus expounded. To know Thee, Father, to be the only true God, and Jesus Christ, whom thou hast sent. Or thus, to know Thee, and Jesus Christ whom thou hast sent, to be the only true God. This Interpretation is generally rejected by the more Learned Trinitarians, because it apparently destroys the Divinity of the Holy Spirit. For if the Father and Son, be the only true God, it remains, that the Spirit either is only a *Creature*, as the *Arians* and *Bidellians* say ; or the *Power and Inspiration of God*, as the *Phonicians* and *Socinians* affirm. I believe the Doctor was aware of this unlucky Consequence, and therefore advanced a third Interpretation, which himself seems to approve, because afterwards he repeats and urges it again.

3. He says ; ' The Scope of the place may be this ; to set forth, that *there is but One true God* (though in this Godhead be Three Persons, Father, Son, and Spirit : ) and the Doctrine of Redemption, by *Jesus Christ whom God hath sent* : Which Things the Heathens knew not. Now according to this Answer, *Father* in this Text is *God*, as comprizing the Three Persons, Father, Son, and Spirit ; and *Jesus Christ*, is the Man *Jesus Christ*, or *Jesus Christ as Man*. But I would know how it comes to pass, that the particular Title and very Characteristic of the first Person, is here given to the Son and Spirit ? At this rate of interpreting, how shall we ever distinguish the Persons ? One while we are told, *Father* is the perpetual and incommunicable Character or Description of the first Person : another while, *Father* is

the Three Persons, even Father, Son, and Holy Spirit. But so it is, They that maintain a false Opinion, must answer according to the present Exigence ; sometimes this Thing, sometimes the contrary : only Truth is stable, coherent, consistent with it self, always the same. Farther, That by *Father* here is meant only One Person, not Three Persons, is clear by this, that otherways our Saviour should have said *Fathers*, not *Father*. For Three Persons, who All have the relation of Paternity (as this Answer supposes) are as much Three Fathers, as they are Three Persons.

Next, I objected 1 Cor. 8. 6. *But to us, there is but One God, the Father, of whom are all Things, and we in Him ; and One Lord (or Master, i. e. Teacher) Jesus Christ, by whom are all Things, and we by Him*. Or rather, *Jesus Christ, for whom are all Things, and we for Him*. For all Things were originally created for Him ; that is, with Intention to subject them (in the fulness of time) to Him, as their Principal and Head, under God. To this the Doctor answers as before ; ' It is manifest, that *One God* is here put in opposition (not to Plurality of Persons in one Deity, but) to the *many Gods* of the Heathen ; and our *one* Saviour against their *many* Saviours. But I do not know, that the Heathens distinguished between their Gods and their Saviours, as the Doctor here and many other Interpreters suppose. He should have said, our one Master or Teacher to their many Teachers, to the numerous Professors of different Philosophies among the Heathen. But the *One God* is opposed, not only to the *Many Gods* of the Heathen, but to all other Persons, but (*o naming*) the *Father*. I ask as before, How could St. Paul call Three Persons *o naming the Father* ; and how this Characteristic of the first Person can by him be given, to the Son and the *Proceder* : is not this plainly to confound the Persons ? He that confounds the Characters, necessarily confounds the Persons. If the Apostle had known and believed the Divinity of our Times, he must have said ; *To us there is*  
but



but one God, the Father, the Son, and the Holy Ghost; and one Teacher, Jesus Christ as Man. Nay were that Doctrine true, he had more reason so to speak to the *Corinthians*, than we now have. For they were Novice Christians, to whom it was necessary to speak of so high a Point, in the most explicit open and plain Terms. We may therefore certainly infer, that when he teaches them, *To us there is but One God, (ὁ μὴ ἓς) the Father*; he meant to deny, that there is any other Person but the Father, who is or can be God.

*Lett. 3. pag. 57.* He objects, *Rom. 9. 5. Of whom as concerning the Flesh Christ came, who is over all, God blessed for ever; Amen.* 'He observes hereupon, that in the Greek 'tis *ὁ ὧν*, which answers to *JAH* and *Jehovah*. And, that Christ is again called *ὁ ὧν* at *Rev. 1. 8.* as appears by *ver. 11, 13, 17, 18.* He saith farther, that the above-cited Text 'in its full Emphasis, is thus; *Of whom as concerning the Flesh Christ came, that Being over all, the ever blessed God. Amen.* But first, The word *Amen* makes Non-sense of this whole Criticism and Translation. If the Doctor had translated this Text as *Erasmus, Curcellæus*, and the *Socinians* do; *Of whom as concerning the Flesh Christ came, God who is over all, be blessed for ever*: it had been proper for the Apostle to conclude such a Doxology or Thanksgiving, with *Amen*. But 'tis Non-sense to say *Amen*, to these words; *Of whom as concerning the Flesh Christ came, that Being over all, the ever-blessed God.* Every one sees here is no occasion for *Amen*. But this Criticism and Interpretation of the Doctor, has another fault. For if, as the Doctor says, *ὁ ὧν* be that Being over all, and answers to the Hebrew *Jah* and *Jehovah*; and if Jesus Christ be that Being over all, *Jah*, and *Jehovah*, the ever-blessed God, he must be Father, Son, and Holy Spirit: for according to the *Trinitarians*, *ὁ ὧν* *Jah* *Jehovah*, the Being over all, the ever-blessed God, is these Three Persons, Father, Son, and Holy Spirit. I say therefore, the Doctor's is not a good Translation, because Jesus Christ is not Father, Son, and Holy Ghost. He saith, the Lord Christ is called *ὁ ὧν* at

*Rev. 1. 8.* I deny it. And I give this reason; because at *ver. 5.* Christ is distinguished from, and opposed to *ὁ ὧν*, who is mentioned at *ver. 4.* He cannot be that Person or Thing from which he is distinguished, and to which he is opposed; for Distinction and Opposition suppose that Persons and Things are divers. But the Doctor saith, it appears by *ver. 11, 13, 17, 18.* that at *ver. 8.* the Lord Christ is called *ὁ ὧν*. He doubted his Reader would not believe him if he recited the Words, therefore he warily refers only to the Verses. I deny, that in any of these Verses the Lord Christ is called *ὁ ὧν*. And *ver. 18.* (One of the Verses quoted by him) demonstrates, that Jesus Christ is not *ὁ ὧν*, the Being over All, the ever-blessed God. For there it is said of him, *I am he that liveth, and was dead.* Doth it agree to *ὁ ὧν*, to Unchangeable *JAH*, to Immutable *Jehovah*, that BEING over All, the ever-blessed God; that he liveth, and was dead?

*Lett. 1. pag. 2.* He objected, *1 John 5. 7. There are Three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these Three are One.* I answered, *1. They are one in their Testimony*; they witness the same thing: not one God. So *Calvin, Beza, Erasmus, Vatablus*, and the *English-Geneva Notes* interpret. But the Doctor likes it not. He saith, *Unum sunt*, they are One; and *Unum sumus* (at *John 10. 30.*) *We are One*, must signify 'one thing, one in Being, one in Essence. For so Adjectives of the Neuter Gender, without a Substantive, usually signify both 'in Greek and Latin. Now I desire him to give me but one Instance in any Author, Sacred or Profane, where *Unum sunt* they are one, or *Unum sumus* we are one, do signify (as he says) one in Being, one in Essence, or one numerical Thing. When our Saviour says (*John 10. 30.*) *I and the Father are One*, 'tis certain from his own Explanation elsewhere, that he means not one numerical Thing, one in Being, one in Essence, or one God. He prays at *John 17. 22.*—*That they (the Disciples) may be One, as We (the Father and I) are One.* This Passage tells us, how we

are to understand John 10. 30. *I and the Father are One.* For the Disciples could be no otherways One, but One in Design, Interest, and Affection. But they were to be one, as Christ and the Father are one: therefore the Unity of God and Christ, is an Oneness or Unity of Affection, Design and Interest. Even as St. Paul, speaking of Himself and Apollas, says, 1 Cor. 3. 8. *He that planteth, and he that watereth, are one.* He meaneth one in Design; in the design of planting and propagating the Gospel. 2. I excepted against the Authority of this Text, because 'tis wanting in all the Ancient Translations, and all Manuscripts of Note. He makes light of this, and says, *Whole Epistles are wanting in some Copies.* 'Tis true, that; before Printing was in use, 'twas not very common to find the whole Bible in one Manuscript; for People generally wrote out for their use only such parts of the Bible as they most esteemed. Some had only the Four Gospels, some added the Epistles of St. Paul, some the Catholick Epistles. But whoever wrote out an entire Book, or Epistle, never presumed to add any thing to the Text, or to omit any thing. But the objected Text was in no Copy of the Bible, I mean, in the Text of such Copy, before St. Jerom brought it out of the Margin of some Copies. It was at first a Marginal Note, and by him made a part of the Sacred Text. It is never cited by any of the Fathers, till after his time. It is now indeed in St. Cyprian's Book *De Unitate Ecclesie*, but the Criticks have all noted, that no Credit is to be given to that Book, as we now have it. For in that little Tract of but Four Leaves, they observe 288 Alterations and Additions.

Lastly; The Doctor saith, ' *ἐν ἑκῇ* in this Text, and *ἐν ἑκῇ* at John 10. 30. agree so well; that 'tis a strong Presumption they are from the same Pen. But, 1. I observe,

*ἐν ἑκῇ* are not the Words of St. John at John 10. 30. but of our Lord Christ; and I have already accounted for them. 2. If it be so strong a Presumption, that *ἐν ἑκῇ*, *They are one*, are indeed St. John's Words, because we find *ἐν ἑκῇ*, *We are one*, in his Gospel: 'tis a much stronger Presumption, that they are St. Paul's Words, because he hath the very Words *ἐν ἑκῇ*, *They are One*, 1 Cor. 3. 8.

Let. 1. pag. 2. He saith, ' The Form of Baptism (*Mat.* 28. 19.) is, in the Name of the Father, of the Son, and of the Holy Spirit. He adds, Let. 3. pag. 31. ' We are baptized to the joint Service and Worship of the Father, Son, and Holy Ghost; and for ought appears, in the same degree. No, the contrary appears, because we know that the Son is but a Man, and the Spirit either an Angel, or the Power only and Inspiration of God. But for this matter I refer the Reader, and (if he pleases) the Doctor himself, to the *Brief History*, pag. 77, 78, 79. and to the *Defence of that History*, pag. 37, 38, 39, 40.

I am not aware, Sir, that there is any thing more in the Doctor's Letters necessary to be considered. I conclude therefore, with desiring you to give my Acknowledgments and Thanks to Dr. Wallis, that he was willing to spend some part of his time, which he knows how to expend so well, in seeking to instruct and reduce the Unitarians, and particularly the Socinians. That they are not convinced by what he hath said, doth not (they confess) lessen their Obligations to him. They desire it may not lessen his Charity to them; since 'tis not in Mens Power to believe as they will. They profess he has written like a Man of Wit and Letters; like a Gentleman, and like a Christian: Therefore they will always hear Dr. Wallis as a Father; and if there be a necessity at any time to reply, they will answer respectfully. Sir, I am Yours.

F I N I S.

